

THE SPIRIT OF MISSIONS.

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THE END OF THE FISCAL YEAR.

AUGUST is the last month of this Society's fiscal year, and all accounts will be made up to August 31st.

This announcement is of importance (1) to remind those who have not yet sent contributions for this year, that if they purpose to do so, there is but a short time in which to do it; (2) to notify congregations that if they desire to have their contributions appear in the Annual Tables, they should be received by our Treasurer before the year closes. We are expecting a much larger number of contributing parishes than in any previous year, but wish to make sure that none shall appear as non-contributing for lack of due notice.

It is important (3) to say that the Children's Centennial Offering will be closed August 31st, and that all returns should be in the Treasurer's hands before that date. Our report to the centennial General Convention will not include anything after September 1st.

Meantime it would be gratifying to receive large individual gifts as an encouragement to extend the missionary work.

THE CHURCH MISSIONS HOUSE.

THE movement in behalf of a Missions House has reached a stage where prompt energy should carry it forward to speedy success. It is not now a question of expediency—that has been settled, and the plan has received most hearty approval. Now that the purchase of a site has shown that a thing which ought to be done is indeed begun, the wonder is that the Church has been content to do without a Missions House so long. The present time is favorable for urging the appeal for means, because in the summer other things are not pressing, and contributions for this object will not detract from the support of the missionary work. For this reason, and so as not to encroach upon the season when other demands are active, it is most desirable to complete the subscriptions, and be ready to begin the work of construction in the autumn.

The meeting of the centennial General Convention in New York, in October, is a strong reason why the work should be done now, since the Missions House will always be associated with that Convention, and will be its memorial, identifying the missionary thought yet more closely with that great legislative body. Whoever has a spark of Church love in his breast should

testify it by doing all he can to secure the success of this effort to make a missionary building the abiding expression of the Church's life at the beginning of a new century. It will be the property not of one city or diocese more than another, but of all the dioceses, and will be for the service of the whole Church.

Several of the clergy have shown their interest in the movement, not only by good words, but by personal gifts, and as the object gains attention, we may hope that clergy and laity in all parts of the country will, according to their means, claim a share in this work, which will be both historical and directly useful.

Bishop Potter, chairman of the committee, requests that subscriptions be sent to Mr. George Bliss, Treasurer, 22 Bible House, New York.

METHODS IN FOREIGN MISSIONS.

WE are glad to see that the *Churchman* quotes from an article in the *Contemporary Review*, which advocates a method of missionary work in Asia like that set forth in *THE SPIRIT OF MISSIONS* for June by the Rev. Mr. Locke, in reference to his work at Hankow, China. "I contend," says the writer in the *Contemporary Review*, "that there is for the missionary in Asia—for this is as true of China as of India—but one natural place, that of the preaching Bishop, using that word in its accurate and not in its English sense. His business is to make, to inspire, and to guide, native Christian evangelists."

THE IMPORTANCE OF DOMESTIC MISSIONS.

THE Rev. Dr. Thompson, in the opening sermon before the late Presbyterian General Assembly, uttered the following striking thoughts upon the importance of missions in the United States:

A recent English writer, speaking of the value of religion to the American commonwealth, says: "It is an old saying that monarchies live by honor and republics by virtue. The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow." Thoughtful observers in our own and other lands, recognize the fact that the severest strain on our national life is yet to be met, and probably within the next generation. How thoroughly and readily we shall be able to assimilate to our national life and institutions the multitudes who from all foreign shores press into our open gates, how far conservative, home-loving and order-loving habits of our new populations shall balance the spirit of restless adventure, the love of money and the love of power, how far a spirit of deference to wholesome laws shall restrain feverish social agitations imported from other lands, are questions that hold the attention of thoughtful patriots of to-day. There has been no lack among us of appreciation of our position, as possibly the last heir of time. . . .

Never did a nation have such a dizzy prosperity; never was there so imperatively demanded a corresponding moral development. Patriotism is strong here; but more than patriotism is required. Shall there be a national conscience strong enough to bind and blend social and moral diversities that enter into our life, and hold us firm to the devout beginnings of our history? The Christian Church must be heard in answer to that question. The Gospel must teach the people reverence for authority, Divine and human, and that just regard for the rights of others which alone gives highest self-

control. And especially the Gospel must deliver the popular life from that hopelessness, the curse of so much of the common European life of to-day, which always comes to people who have a hard time here and no outlook for any better time beyond. We must lift upon the common life, to encourage, elevate and purify it, the consolations and aspirations of the Gospel of Christ. This is the patriotic duty of the hour. A church, to plead for law and obedience and hope, in every township in the land, will be the best munition of defence against enemies abroad and against social discontent and infidelity at home. History gives us no reason to suppose that a republic not thoroughly grounded in religion will long survive assaults from without or agitations within. And thus to preserve the nation with the salt of religion and make it the Kingdom of God among men, the church must not only be built, but be a vital force through all grades of the national life.

SOME OF OUR HEATHEN WARDS.

LIEUT. GEORGE L. CURTIS, U. S. A., contributes an important article to the *Independent* on "Our Heathen Wards." He condemns the reservation system, and the upholding of the tribal relations, and he cites as an illustration of the evils of them the Onondaga Indians on their reserve in central New York. A century has passed since they were placed there by the state government, and yet, says Lieut. Curtis :

The Onondagas live to-day, isolated and degraded, in the midst of a stirring Christian community, as little in sympathy with its thought, activity and aspirations as many a blanket Indian on the plains of Dakota. They are but five miles distant from the busy streets of Syracuse, but far removed from the spirit and the life of the nineteenth century.

Less than half of the Onondagas profess even a nominal Christianity, and the pagan party is dominant in the councils and the government. The renunciation of Christianity is still a condition of election as sachem, and the old heathen dances and feasts are yet celebrated.

This is mainly owing to the fact that the principles of civilized society have not been introduced among them. In this community of 400 souls there are no less than twenty-six chiefs, all of whom labor to keep up their barbaric rule, the practice of heathen rites, and the continuance of the tribal relations. The tenure of the land is not individual but tribal, and the chiefs have leased a large portion of the reservation to white farmers, and mysteriously cause the money they receive to disappear.

The state, too, has done little for the Onondagas since the latter ceded the larger portion of their lands to the commonwealth of New York. They have received but a small annuity, amounting now to only about four dollars and a half *per capita*, for the extensive and valuable lands they ceded. There is only a very inadequate state school, and but half the children of school age attend it. There is cheering evidence, however, that this state of things will not much longer continue. Says Lieut. Curtis :

The Church has taken up the neglected work and carried it on with commendable, if not with successful zeal. Both the Episcopal and Methodist churches have missions on the reservation, and a number of the Indians are enrolled as members. Bishop Huntington has for years carried the cause of the Onondagas upon his heart, and been untiring in his efforts for their elevation. Several attempts have been made in the past to effect a change in their condition, and three years ago their consent was all but obtained to an alteration of the existing treaty, with a view to their initiation into civilization. Com-

mittees to inquire into the condition of the New York Indians were appointed at the last session of the legislature and of the Mohonk Indian conference; and public attention is now loudly called to the actual heathen living within our own parishes and on the outskirts of our great cities.

THE BETTER OBSERVANCE OF SUNDAY.

THE general passenger agent of the New York Central and Hudson River railroad authorizes the following statement:

In line with the policy inaugurated by the New York Central and Hudson River Railroad, and followed by the Lake Shore and Michigan Southern, Michigan Central, Bee Line and other roads operating in connection with the Vanderbilt system, to discontinue, as far as practicable, all labor on their railways on the Sabbath, an agreement has just been reached to close all the city ticket-offices in Buffalo on Sunday, beginning with June 9th. This will give a large number of men an opportunity to attend church and secure a well-earned rest, and the railways interested are entitled to great credit for this movement. The example should be followed in every city in the United States. Owing to the arrival of delayed trains it may be found impossible to close the depot ticket-offices, but there is no reason why the city ticket-offices of all the railways in the country should not be closed on Sunday.

The progress of the movement for the better observance of Sunday is deserving of grateful recognition, and we rejoice to make this announcement.

ST. MARY'S INSTITUTE, DALLAS, TEXAS.

BISHOP GARRETT is to be congratulated upon the completion of St. Mary's Institute, for which he has toiled diligently for years.

The building, which has been erected of stone at a cost of \$60,000, stands on a commanding site of twenty acres in the suburbs of Dallas. It is designed to accommodate 100 boarders, and is heated by hot-air flues and lighted throughout by electricity. The Bishop, besides gathering the money for the building, in which he has had the efficient help of devoted friends, has given his personal attention to its construction, and the result of his superintendence is not only highly satisfactory in securing most thorough work, but the work has been done at less cost than it could be done by contract.

The prospectus of the school has been issued, by which it appears that it is to be opened September 10th. The object is to combine the best intellectual training with the holy influences of a refined Christian home. Not only intellectual and physical development will be sought, but practical knowledge will be imparted in sewing, cooking and domestic economy, and provision will be made for technical industrial training of various kinds.

The Bishop arrived in New York on the 20th of July, to purchase furniture for the building. For this purpose \$3,000 was placed in his hands by the Domestic committee of the Woman's Auxiliary in the Diocese of New York, as a memorial of the late president of the committee, Mrs. Mary E. Hamilton Peabody.

In this way the necessary furnishing of the institute has been happily provided for. The special equipment of the school with philosophical, chemical and other apparatus, and of the gymnasium with the appliances which are

required, is a matter which will take time, unless the need should be met by the prompting of some generous soul, who has the means, and would embrace the opportunity, to make a special gift to finish the work which the Bishop has happily brought so near to completion.

TWENTY YEARS OF PARISH HISTORY.

THE Rev. Dr. McKnight, of Elmira, in the Diocese of Central New York recently preached a sermon in which he summed up the history of his twenty years' rectorship of Trinity Church, Elmira. In referring to the large amount contributed by the parish for missions during that period, he said:

Some one may say—Why send all this money abroad? Why not spend it upon ourselves? During these years a large sum has gone elsewhere. Now, in answer to such cavils, if there be any who make them, I would answer: In the first place, we may safely say that if this sum had not been raised for the purposes to which it has been appropriated, it would not have been raised at all; secondly, to spend all that we raise upon ourselves fosters a mean and selfish spirit, utterly antagonistic to the Gospel of Christ, and, thirdly, such a policy tends to dwarf and impoverish any parish where it obtains. "There is," says the royal preacher, "that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." No law in the natural world is more certain than this: it is the *scattering* of the seed that bringeth the increase, and we believe it is equally true in the spiritual. The church that gives is the church that is prospered. The Christian that blesses others is the one that is blessed in himself. Look where you will, the prosperous churches are the giving churches, the living Christians are the giving Christians, and everywhere we see not only the words already quoted fulfilled, but also those of our blessed Lord, who said, "Give and it shall be given unto you, good measure, pressed down and running over." And has this not been verified in our own history? . . . It is a common saying that "charity begins at home." But charity does not begin at home, not certainly in the sense in which the word is generally used. Charity begins when a man goes outside of his own household and helps the poor and suffering, contributes to objects and institutions designed to care for them. And so charity only begins so far as a church is concerned when we go outside and give either for the poor or the spread of the Redeemer's Kingdom throughout our land and the world.

In accounting for the large measure of success in their gatherings for missions, Dr. McKnight testified to the value of system in contributing:

I desire to repeat and emphasize what I have said more than once before, that our contributions for missions would be diminished one-half, if not two-thirds, without the pledge system. Systematic giving, in fact, is the only true way of giving. In this way only is the conscience cultivated in regard to this duty, and discrimination exercised as to objects and times of contributing.

INDIAN EDUCATION.

THE obligation of the United States Government to give schools to the Indians does not admit of question; but how far the government should help religious societies in their educational work is a serious question and demands consideration. The *Pittsburg Banner* is authority for the following:

The bureau of the Roman Catholic Indian missions, whose headquarters are located near the seat of government, has thirty-eight boarding-schools and sixteen day-schools, with 3,437 Indian pupils, and has \$1,000,000 invested in school property in four states and five territories in the far West—the states being Indiana, Wisconsin, Minnesota, and

California. The bureau had contracts from the United States Government during the fiscal year ending July 1st for the education of Indian children, amounting to \$344,545, and has similar contracts with the national government for the next year amounting to \$431,390. The question naturally arises, Why so much to Roman Catholic authorities for the propagation of their faith, and so little to Protestant institutions? On the other hand, Why anything to any sectarian institutions?

THE EVANGELIZING POWER OF THE PRINTED BIBLE.

As was stated in our last number the Holy Scriptures have been translated during the present century into nearly 300 languages and dialects. These versions of the Sacred Volume are not only of the highest value in sustaining and increasing the spiritual life of the Christian converts in heathen and Mohammedan countries; but they are also very effective in the making of converts. In the semi-civilized countries of Asia, where so many are able to read, the sale or the judicious giving of the Bible, or portions of it, is often attended with the most important results. It is exceedingly natural that the Confucianist, the Buddhist, the Hindu, the Parsee, and the Moslem should desire to know what is in the most sacred volume of the enterprising and self-denying propagandists of Christianity, and what it is that has given Christian nations such a power in the world. Mere curiosity leads many of them to obtain and read the Bible, and in not a few cases curiosity gives place to admiration, and eventually, through the Holy Spirit's blessing, to a hearty acceptance of revealed truth, and a genuine trust in the world's Redeemer.

Others are impelled by something more than mere curiosity. They have sought in vain for satisfying truth in the works of Confucius, the Hindu Vedas, the Buddhist "scriptures," the Zend Avesta, or the Koran, and they search the Sacred Book of the Christians in the hope of finding something more soul-satisfying and peace-producing; and many of these find all their longings met in the doctrine of repentance toward God and faith toward our Lord Jesus Christ. A genuine sorrow for and a forsaking of sin, trust in Him who bore our sins in His own body on the Cross, and the seeking of the renewing and sanctifying influence of the Holy Spirit are the doctrines which, heartily embraced and acted upon, give a peace not found in any mere human system—a peace of God which passeth all understanding.

Others still, who are the slaves of superstition, and the devotees of false systems, search the Book of Truth, in the hope of finding something therein to aid them in their attacks on Christianity, and some of these, through the Spirit's blessing on the Word read, are convinced of their blindness, superstition and sin, and become the disciples of the Lord Jesus Christ, and the propagators of the faith which they would have destroyed.

Many illustrations of what a powerful evangelizing agency the printed Word is can be given. In the memoir of Bishop Corrie, of Madras, it is stated that one day he was sent for to visit a dying Brahmin. He went expecting to find him sunk in all the darkness of heathenism and superstition. To his surprise, he found him a true believer in Christ and rejoicing in the hope of Heaven. He had been brought to a knowledge of the truth through the read-

ing of a portion of the Bible which had come into his hands, and he told the Bishop that the means of his conversion was the precious verse: "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

In Dr. George Smith's Life of Dr. Carey it is narrated how the people of some villages in the Deccan were led by a copy of Carey's Bengali Testament to give up idol worship and lying, and were waiting for a true teacher to come to them from God. In Miss Gordon-Cumming's work on China it is stated that the Rev. Dr. Medhurst left some copies of the Gospels according to St. Matthew and St. John and other books on the Isle of Lamyit, on the coast of China. When the island was visited some years afterward by Ching Ting, a native clergyman, he found to his astonishment that the people were instructed in the truth, and about sixty of them were quite prepared to become Christians. They had studied the books, and had been hoping that some one would come and tell them more. Ching Ting did not know that the island had ever been visited by a missionary or other Christian person.

In the Life of the Rev. Robert Hunt, a missionary among the Indians in British America, is the story of some Chippewayans, who came twice a year, twenty days' journey in their canoes, to see this missionary, and they were led to do this because they had heard an interpreter read from the Gospel according to St. John in Cree syllabics. Said they: "Some of your talkers with God have been near our hunting-grounds, and have talked to us from the Book the words of Jesus Christ, who loved us all and came to be our Foregoer to His better world; and we are come to the praying-master, that he may show us Jesus Christ's track to those better lands."

Among the many preparations of Divine Providence in this nineteenth century for completing the evangelization of the world, one of the most important is the 300 translations and the wide circulation of that Book which "has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

A REFORM OF RELIGIOUS THOUGHT.

ONE of the results of mission work is the silent infusion through native society and vernacular literature of true ideas of integrity, honor, philanthropy, truth, purity and holiness. The Rev. J. Murray Mitchell, LL.D., says:

Often the educated heathen read the Bible in secret. They are not Christians; but their whole system of religious thought is steadily forming itself upon the blessed Word of God. I was struck the other day by a distinguished man among the Parsees saying, "We believe in the same God as is presented in the Old Testament, with all His sublime attributes." Only he had supplemented the Parsee doctrine, though perhaps unconsciously. Thus it is that the heathen systems are, in consequence of the Bible as much as in consequence of anything else, gradually reforming themselves on Christianity.

A BUDDHIST propagation society has been formed in Japan for the introduction of Buddhism into foreign lands, by the publication of books, tracts, and journals in English, and by sending and establishing missionaries. The Buddhists understand that in a conflict of forces it will not suffice to stand behind the defences, but that they must go out and propagate their religion.

BRIEF MENTION.

ON the fifth of July last, about one-half of the flourishing town of Durango, Colorado, was destroyed by fire, including St. Mark's Church and its rectory. These must be rebuilt; but hundreds of the people are homeless, and have lost all their possessions. Here is an emergency which Church people may well help their unfortunate brethren in Durango to meet, and we trust that they will do so.

THE *Church Fly-Leaf*, the diocesan paper of New Hampshire, says: "We are glad to be able to say that Bishop S. I. J. Schereschewsky, formerly the most active and efficient Bishop of China, but now laid by from all work, has removed to Exeter, in this state. A noble-hearted man, with a cheerful disposition not at all clouded by the every sort of trial he has endured, his presence is a great addition to the Church community there."

BISHOP BREWER writes from Billings, Montana: "I am sorry there is no chance for Montana to come in as a diocese next fall. But I shall work to accomplish it in '92. I have a strong hope that it can be done."

BISHOP CROWTHER has prepared and printed books in the Idzo, Ibo, Houssa, Nupé and Yoruba languages, all of which are spoken in his extensive missionary jurisdiction of the Niger.

FRANK LESLIE'S *Illustrated Newspaper*, gives the following with its suggestive inquiries: "It is said that in the city of New York there are over 125 men worth a million or more of dollars apiece, and forty women who are millionaires. If this calculation be true, the question arises, what benevolences do these men and women support, and especially women? How infrequently do we hear of the benefactions of wealthy women, as compared with the philanthropies of the rich men of our great cities. Is the benevolence of women proportionate to the number of those who have wealth? This is an interesting thought, and the observant mind may study it in the light of future developments."

THIS month's frontispiece is a representation of the Rev. F. L. H. Pott and members of the Society of the Holy Cross, at St. John's College, Shanghai, and is copied from a photograph supplied by Mr. Pott. In a letter accompanying the photograph, Mr. Pott says: "The society was originated about six months ago. The idea was to form an association in which unbaptized boys as well as baptized boys might be included. The pledge upon entrance, is threefold—to pray for missions, to give to missions, and to extend the usefulness of the society. The badge is a small silver cross, worn at the time of meetings. The society, I think, has had a good influence. It numbers now twenty-five members, of whom eight are unbaptized boys, who have come under the influence of our teaching and felt that influence." Mr. Pott appears in the picture as the fifth figure from its right-hand side in the uppermost row.

THE Rev. Drs. Phillips Brooks, of Boston, and W. N. McVickar, of Philadelphia, have gone to Japan together to spend their summer vacation. Our missions would be the gainers if the clergy and laity, in taking their summer trips, would arrange to visit the missionaries, and not only see what they are doing, but lend them a helping hand.

MR. D. K. PEARSON, of Chicago, has during the last few years given nearly \$800,000 to western educational institutions, and he enjoys the luxury of giving, believing it to be not only a legitimate use of wealth, but one which brings the greatest satisfaction to the giver.

A CONTRIBUTION of \$9.80 to the Children's Lenten Offering has been received from the Sunday-school of Trinity Church, Monrovia, in Liberia. The children who have given the money will receive centennial certificates.

MRS. GEORGE CORLISS has signified her intention to erect an imposing building for the Young Men's Christian Association of Newburyport, Massachusetts. The gift is said to be the largest individual gift to the association in New England.

A CABLE is to be laid between San Francisco and Honolulu, \$1,000,000 having been subscribed for that purpose. This cable will no doubt be the first link in a trans-Pacific cable line directly from our shores to Japan and China.

MR. GEO. MAY POWELL states that the annual yield of fish from the Columbia River, North America, amounts to \$15,000,000, or twice as much as is expended for Foreign Missions by all the Protestant missionary societies in America. This river was saved to us with its valuable territory, mines, fisheries, forests, etc., by a missionary of the Cross.

WITH OUR CORRESPONDENTS.

THE following, from Bishop Ferguson, presents a good opportunity for some person to provide a memorial school in Liberia: "It was reported to you some time ago that the Roman Catholics were operating in Monrovia. They bought a large house in a prominent part of the city, and started a boarding-school; but having failed in their efforts to gain adherents, they became discouraged, and have withdrawn for the second time from Liberia. The authorities of that Church at Sierra Leone are offering the premises in Monrovia for sale on the following terms: \$4,000, if \$1,000 be paid down at once, and the \$3,000 in the three successive years at the same period, finishing in 1892; or \$3,500 if \$1,500 be paid at once, and the other \$2,000 in 1890 and 1891 respectively at the same period. The house is built of brick and covered with galvanized iron, and the entire premises are enclosed with a stone and brick wall. There is a well in the yard, and a plenty of room in the enclosure. We ought to own a mission house in that chief city of the republic. It would suit us admirably for the same use that the Romanists put it to—a boarding-school; or the time may come when we shall need a Bishop's house there; and it would be impossible to build one for the same amount of money. I do wish that it could be made possible to purchase it. I have given order to have it photographed, and shall send the same to you as soon as it comes to hand."

BISHOP JOHNSTON, of Western Texas, in remitting missionary contributions from various congregations in his jurisdiction, writes: "I am trying to get every place to feel it its duty to give something every year outside of the jurisdiction. I hope to succeed after awhile."

BISHOP HOLLY writes from Port-au-Prince, under date of July 8th, as follows: "We are hemmed in by the northern armies. Great consternation, in consequence, prevails among the citizens of Port-au-Prince, all of whom are seeking refuge in the country district, in the same direction as our farm-school, where I have been since last year. Five-eighths of the population have thus left the city. We have received in refuge here over twenty persons. Our chieftain intends to make an obstinate defence. About 1,500 men form the garrison of the capital. It is strongly fortified on the side toward the enemy's approach. Privations and sufferings are very great. We look above for deliverance in the patience of hope."

THE PROPOSED MISSIONS HOUSE.

If the proposed Missions House were a matter of pride and luxury it might well dissolve in air. But it has come to be a dire necessity. The work of the Society has so expanded that its chosen and honored leaders have been driven into corners where they cannot do themselves justice. They want a spare room or two in which Bishops and other visitors may be free to engage in conversation or read or write. . . . They want, as in the new Diocesan House, another spare room or two, so that when a missionary comes from China or other uttermost parts, he can be made a welcome guest. They want a spacious room in which they can suitably dispose their books, maps, and curiosities, and which from time to time being added to may become worthy of the Society and be at the service of its friends. They want a room which, when the officers and employees retire for mid-day prayers, they shall find empty, swept and garnished, and having a suitable degree of privacy. They want rooms in which their editors can have place for quiet and retired thoughts, and also offices other than straitened desk-room in which any man is liable at any moment to knock over his neighbor's inkstand. They want a large room to accommodate two or three hundred people, which shall be at the disposal of the Woman's Auxiliary, or any friends of the Society, when there is likely to be a special gathering.

Well, in all these years, what has the Society representing the entire Church been favored with in its present headquarters? They have a solitary room for the Secretary, in which, if visitors talk, he is compelled to listen, whether they talk to him or not, and in which, if their talk is unduly prolonged, he may neglect important business. They have this same room for curiosities, books and unhung maps for want of space in which to hang them, and had to *refuse* recently offered books for want of space in which to place them. This same room they

have also for visitors to read and correspond in, and which serves as the general office of the Church at large. For mid-day prayers they have a room with two occupants and literally piled with pamphlets and various household stuff for want of other room. They have a tolerable room for the Associate Secretary, but no place of any sort to put at the disposal of special visitors. Of course it is permissible for the Secretary to ask his associate to retire when his room is especially needed, as perhaps, his associate may ask the Secretary to retire when his room is needed for like reasons. On special occasions, as in the forthcoming General Convention, when large numbers may wish to visit the Mission Rooms, the whole force can retire, if occasion calls for it, and put the rooms at the disposal of their friends. As for places in which to entertain guests, hold meetings, etc., there is nothing of the kind, and nothing of the kind is possible in such straitened headquarters as the Society now occupies.

Now, when Young Men's Christian Associations have expended millions in putting up buildings which give character and dignity to their societies, and even help to support them, to say nothing of their convenience, it is preposterous that a Society representing the whole Church, and which has been in existence three-quarters of a century, should be confined in utterly insufficient and cramped-up quarters, in which it is compelled to do its work at great disadvantage. . . .

As recently stated in the Church papers a site has been secured near Calvary Church on which to erect a Missions House, and it is understood that a gentleman has recently contributed \$25,000 with which to push forward the work. What could be more appropriate and timely and urgent withal than to have the money so far in hand that the corner-stone may be laid in autumn, during the sitting of the General Convention?—"D.," in the *Standard of the Cross*.

JAPAN'S PRESENT CONDITION.

Mr. J. T. Ise, a young Japanese gentleman of energy and Christian consecration, is engaged in labors for the good of the large number of students who are gathered

in Tokio from all parts of Japan. He says that in that quarter of the city where the imperial university, the gymnasias, the higher normal school, and a number of

private law, medical and English schools are established there are now gathered about 20,000 young men. Mr. Ise writes as follows concerning the rapid growth of Christian communities and the existing state of things in Japan: "It is customary to speak with wonder of the changes and reforms that have taken place in rapid succession in the arts and civilization of Japan. But the unseen changes that have taken place within last the few years in the thoughts and sentiments of the people are still more marvellous. Shintoism, Buddhism, and Confucianism, the three prevailing systems of religious and ethical doctrines, have utterly lost their hold on the minds of the intelligent classes, and are fast losing their influence over the hearts of the ignorant masses. The most bigoted adherents of these systems know in their hearts that the resurrection of these religions is beyond all human possibility. It has been interesting to see, during the few years past, one after another of the thought-leaders of the nation come forward and publicly proclaim their conviction of the necessity of religious faith for the people, and say that Christianity was the religion the people needed. Mr. Fukuzawa, one of the greatest men new Japan has produced, said that the best thing for Japan was to embrace Christianity and enter the sisterhood of Christian nations. Mr. Yano, a foremost statesman of the country, said that Christianity and Christian morals were necessary for maintaining the political purity of the nation. Professor Toyama said Christianity and Christian education were necessary for the amelioration of the condition of Japanese women. Senator Kato said the children of Japan should be trained not only intellectually but religiously—meaning, of course, the introduction of Christianity into the common schools. Counts Inouye and Okuma, undoubtedly the ablest and strongest men in the Cabinet, openly espoused the cause of Christian education by contributing handsome sums of money to the university fund of the Doshisha. And all these men were a few years before openly opposed or indifferent to the claims of the Christian religion. These are the signs of the times, and he who runneth may read them. Add to this the existence of nearly 300 Christian churches, 400 native ministers and preachers, and 37,000 communicants, and the presence of 400 foreign missionaries. Surely

Japan to-day presents the most attractive prospects for evangelization of any on record.

"But notwithstanding all these successes that have been won within the narrow compass of the last twenty years, notwithstanding all these changes which have taken place as if by magic in the mind of the people, yet Japan is not a Christian nation. Her people are favorably disposed toward Christianity, but are non-believers in God, immortality, Christ and Christian ethics. We boast, not without some show of reason, of the rapid growth of Christian communities, comparing with the same in China, India or Turkey. But what are 27,000 Christians among a people of 38,000,000? What is the yearly increase of 7,000 converts in a nation whose population increases at least by five times that number? What are the growth of the self-support sentiment among the churches, and the advancement in scholarship and ability of the native ministry, in a nation which is running its government, its institutions of learning, its army and navy, and all its social machineries, wholly through native hands, with only a few Europeans as advisers? And, lastly, what is this rapid growth of Christianity in a nation which is growing in intelligence and civilization with the rapidity and strength of a healthy youth? Not only are the past results insufficient to make us sit satisfied, but there is an inner side, unsatisfactory and full of peril."

It was said of the late William E. Dodge that "he gave, not merely because he loved to give, but he loved to give chiefly from the conviction, always present with him, that his wealth did not belong to himself, but to the Master, who was willing to entrust His servant with such responsibility." It is related in his Life that he was for a time accustomed to give \$5,000 a year to Foreign Missions and in later years \$10,000; but, on one occasion, when he had suffered much financial loss, he was considering whether he should give the usual amount. While he was thus considering a letter was handed to him. It contained a check for \$5,000 in payment of an old claim long marked off as worthless. He at once interpreted it as an indication that God intended him to give the customary amount, and he never again hesitated.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....

THE NEGRO QUESTION.

GEN. S. C. ARMSTRONG in his last annual report as principal of the Hampton Institute, brings together many encouraging facts bearing upon the future of the negro in this country. We make the following extracts:

* *

Southern taxpayers are doing more than any others for the negro by maintaining 16,000 free colored schools at an annual cost of over three millions of dollars.

The total southern aid for negro education since 1868, in common and normal schools, has amounted to over thirty-seven millions of dollars. Northern charity is sending South for the same cause about a million of dollars a year. Since 1862, the total given has been as follows:

From the American Missionary Association (chiefly Congregational).....	\$10,000,000.00
From the Methodist Society.....	2,250,000.00
From the Baptist Society.....	2,000,000.00
From the Presbyterian Society.....	1,600,000.00
Total.....	\$15,850,000.00

The above figures were given me by Rev. Atticus G. Haygood, D.D., of Georgia, agent of the Slater fund, who has taken great pains to collect the facts, and states that the figures are official, both as to northern and southern aid for negro education.

* *

The large amount given to independent institutions like Hampton, Tuskegee and others, is not stated, nor that given by Episcopalians, which is not large; all this would amount to over a million more; say seventeen millions in all from the North for the ex-slaves of our country; less than half of the amount devoted to that object from the self-imposed taxation of the South. Of every \$100.00 paid in southern taxation \$91.50 are paid by white people.

Dr. Haygood also states that in 1888, the

tax assessments of Georgia showed a total valuation of three hundred and forty millions of dollars, of which nine millions were owned by negroes—no other state ascertains similar facts. The total property of the negroes in the ex-slave states is probably not far from eighty millions of dollars; unless we count the wealthy Creoles of Louisiana with negro blood in their veins, who are estimated to be worth over fifteen millions.

* *

First in the order of time, if not of importance, is the establishment of law and order, and while lawlessness is still the curse of some sections, there is even in the "black belts" of the Gulf States, a steady, if slow, advance toward good government, the gain in every ten years being noticeable. I did not myself believe this until my own observations and the opinions of some thoughtful southern men convinced me of it.

As might be expected, the popular talk about the negro is all in a hopeless key; but to the direct questions, "Are the laborer's pigs and poultry and crops safer than ten years ago? are the loafer and thief more likely to get their due? are the negroes inclined to get homesteads?"—the answer was, usually, "Yes."

There are, unquestionably, multitudes of "low-down" negroes and many wretched neighborhoods; but I think that intelligent white men everywhere in the South admit that the line between the good and the bad is every year more distinctly drawn—a sure proof of progress. The gain was never so rapid as now, thanks to negro pluck and purpose, and to the stern discipline of their past, which developed qualities which schools alone cannot create; and this basis

of hope is, I believe, beyond the reach of any political pressure. Increasing enterprise at the South and the new industrial life of the people are helpful conditions, and where they are supplemented by education, are pushing the better part of the negro race into prosperity, giving them a place and making them a power. The talk of disfranchisement is idle; it comes too late; the negro is not what he was twenty-five years ago, and the next half-century will see great changes.

* *

As prosperity creates social distinctions, political divisions will follow, and the human nature of both races may be trusted to adjust the relations, which are, indeed, to-day, generally amicable. In those localities where lawlessness and injustice have repelled capital and immigration, the penalty of impoverishment is the swift result, and government can do little; the people must finish the work of reconstruction.

* *

I believe there is no such illustration on record of the law of compensation as is to be found in the history of the negro race. More has been given them than has been taken away. Hard knocks have driven them forward. "Development under diffi-

culties" seems to be their law of progress, and this is their heroic age. Indulgence has demoralized the Indian, while harshness has strengthened the negro; our black boys could not afford to have their path made too easy. As I look at the life of the average white college student, I know that our young men could not stand the ordeal of so much prosperity, any more than the former could endure the strain which develops our Hampton boys. The negro's "speed," so to speak, is more rapid than that of the white student, because he still feels the momentum always associated with the first period of growth; but this, rightly measured, is in no sense deceptive. There is no doubt that against the negro can be arrayed a formidable phalanx of discouraging facts, but the weight of evidence is finally in his favor, and we have a right to our enthusiasm. Without it, indeed, we should poorly serve the cause for which we stand, for nothing so cripples a worker as a burden of grievances, and our strength is in our belief that the providential guidance of the negro is as manifest to-day as it ever was.

In the face of overwhelming disadvantages, he has, we are assured, won the vantage ground which at least guarantees him his place in the nation.

GENESIS OF OKLAHOMA.

THE Rev. R. W. Hill, superintendent of Home Missions (Presbyterian) in the Indian Territory, gives a graphic description of the opening of Oklahoma to white settlers, in the *Church at Home and Abroad*. He says: "It has been one of the peculiar incidents of my somewhat varied western life to be in at the rush which opened Oklahoma on April 22d. As I rode into this place on the cars, I could see on either side the wild riders hastening with all speed to some favorite claim, which they had marked out in advance, and over the prairie following at less speed, but with no less frantic eagerness, were scores upon scores of wagons and buggies filled with boomers seeking homes in the new land.

"In that mad race wheels were broken, horses disabled, wagons upset, occupants spilled upon the ground, and those who witnessed such mishaps swept on, rejoicing, perhaps, at the misfortunes which removed

some of the claimants from the race to the limited homesteads of the promised land.

"But perhaps the eagerness of the people was more fully demonstrated at the places selected for towns than at others.

"At Guthrie, 15,000 people were poured out like swarms of bees, from successive railroad trains, in three hours' time. Imagine, if you can, the wild scramble for lots. Confusion reigned supreme; claims were mixed up in almost inextricable entanglement.

"Men ran from the trains with all speed to the places they thought vacant land, and marked out town-lots, only, perhaps, to leave them in a few moments for what they considered more choice locations. Even women and children were in the scramble.

"One woman, the wife of the section boss, who had charge of the section house here for the railroad, left her dinner half-cooked and rushed out broom in hand to

hold her claim against all comers, and held it successfully, too.

"Later on, as the belated boomer came in toward dusk, carrying his blankets upon his back, his cry was, 'Where are the vacant lots?' And as he lifted bewildered eyes to the east, he saw stretching for two miles a wilderness of tents; as he looked westward, he saw tents upon tents, and so to the northward and southward. It was a bewildering sight certainly to him, for he could see no place to go. Many asked permission to lie down at night upon some one's claim, in order that they might renew their search at daylight, but the morning brought another swarm of people who thought they ought to have a show in the goodly town; and so where streets had been left by the original settlers, late comers placed tents, until the whole town was one great tangle of tents and tent ropes, through which it was difficult to pick one's way.

"And the people, what shall I say of them? Merchants from the enterprising cities in the surrounding states were there in great numbers. Lawyers, from the briefless barrister who had just learned the rudiments of law and had never yet tried his maiden case, to the old rounder of many circuits, whose fame was coextensive with the country. Physicians, there were fifty of them whose shingles met our eyes on the second day.

"And speculators, so-called real-estate men, and representatives of every other form of business, were there in hundreds. A bank was opened, and the first day's deposits were over \$208,000. But besides those engaged in legitimate business, there were sharks and sharpers from all parts of the country. The three-card monte men, who twenty-five years ago flourished in Montana, and who later followed the building of the Union Pacific, are here in great numbers with their *con-*

frères, the thimble-riggers, who instead of using three thimbles use here halved walnut shells. Every form of gambling device known was numerous represented, and the streets rang with the cries of the gamblers inviting their victims to play at their games.

"It was a mad carnival, and the most prominent figures of the first day were these gamblers. But, in a few days, out of this disorder began to appear the order which now reigns. Chaos has disappeared; the conglomeration of tents has given place to the orderly blocks and streets of a surveyed city, the tents have themselves largely disappeared, and on every side are going up hundreds and hundreds of buildings. It is the most wonderful growth any young city has ever experienced.

"Some cities have been born in a day, but this one was born in an hour. Like Minerva springing full-armed from the brain of Jupiter, this city sprang into being at its birth fully equipped with all the paraphernalia of the modern western frontier town, and at this date (May 14th) it has progressed so far as to have water-works, an electric light plant is on the way, and propositions are made for a street railway, to be run by either electricity or cable.

"In another respect its history has been unique. On the first Sabbath there were three sermons preached in the town, two by Presbyterians and one by a Methodist minister; and from that time on services have been regularly held. In a few days churches will be organized, and the spiritual welfare of the town will be properly cared for.

"At present the excitement still runs high, the conflict with the gambling element and the vicious classes is not over, but the excitement is subsiding every day; the end is not far; soon the triumph of law, order and morality will be assured."

THE SOUTH.

ABOUT one-third of the whole area of the United States, not including Alaska, is embraced in this section. There are over 800,000 square miles of as beautiful and as rich a land as ever the sun shone on. There is every kind of scenery to please the eye of the most fastidious: wild and high mountains full of minerals, coal, iron, and gold; smiling, luxuriant valleys picturesque in un-

limited beauty; fertile fields rich in fruits and cereals, and broad prairies which feed multitudes of flocks and herds; while at this season of the year the whole section is one vast bloom of floral beauty.

There are not less than 20,000,000 people in the South, and the number is rapidly increasing, particularly in the western portions. In the older sections there has been

very rapid growth in the cities, many of them being very large. Great numbers of these are from the North, and have taken with them both capital and energy, and consequently are bringing about great changes in customs and in business methods. This is particularly true of the parts of the central South where the iron industries are established. Nor should we forget to mention the growth of the fruit trade. Oranges from Florida, melons, berries and peaches from Georgia, South Caro-

lina, Tennessee and Virginia, are sent into our great northern cities in vast quantities, and are tangible evidence of the great change which has come over the South in these matters. Cotton and tobacco are no longer almost the only products. Railroads are being built in such numbers that ere long they will rival our northern states, and to them doubtless we are indebted for much that has taken place, and they will continue to make changes.—*O. E. Boyd, in Church at Home and Abroad.*

IDAHO.

WHILE there are heights where in winter mercury is frozen, there are broad valleys with a soft, mild climate in both summer and winter, where no snow falls and where large herds find feed the year through. In its natural state the soil bears large sage-brush and a wealth of flowers in such variety of color as to dazzle and bewilder; but wherever the hand of man has touched it, turned on the water and put in the seed, it has borne crops equalling those in the most favored states. The native grass of the hillsides and valleys has fattened countless herds of cattle. This part of the "great American desert," this unknown wilderness of grass, sage-brush and flowers, is becoming one of the richest gardens of the world.

The useful and precious metals are found here and successfully mined. In 1861 there was an excitement over the rich discovery of gold that was equalled only in the early days of California. Since then the ledges bearing gold and silver have been steadily mined, and the territory now ranks among the first in the Union for its precious metals.

Of the 105,000 inhabitants there are about 6,000 Indians, 15,000 Mormons, and it might be said the remaining 84,000 are Americans. The 84,000 American population is bold and enterprising. In the sixties and seventies society was organized under the influence of wild mining excitements, with their evils and the vigilance committee as the remedy. But those days in Idaho are past forever. . . .

The population now consists of the remnants of those earlier days; those who are drawn by the mines for trade and specu-

lation, expecting to make a fortune in a few weeks and then to return to "God's country," the states; and those coming with the intention of settling and improving the land and building a home. It is a familiar saying, "I did not come here for my health" (though there is no healthier country in the world), "but for money." It is a fact that health is found, the climate delightful, the resources great, and so whatever be the intention, those that come stay, get interested in the building of towns, the division of counties, the inspiring progress of the country, and are so fascinated that they never care to leave except for short visits.

A new camp generally begins with a liquor-store and a half-dozen saloons, with a few cabins of one room for dwellings. Every one lives without luxuries and endures hardships, and all distinctions are lost. The saloons are the places of amusement, and public dances are the only recreation in which all unite, and these are held over saloons and sometimes in them. The saloon is the organizer. It gives the sentiment to the community. Its keeper gets his money easily, is liberal, will get up a free dance in a dull time, will give a benefit to an injured man or widow, will even close his business for two hours and let the people assemble in his place for a church service. Under his influence there is no Sunday rest, gambling is legalized and society organized in the interest of the devil. Every passion, every appetite, is appealed to for money.

Into the midst of those influences are now pouring the streams of immigration from every state and territory and every country of the world.—*Church at Home and Abroad.*

MISSIONARY INTELLIGENCE.

INDIAN TERRITORY.—Bishop Pierce writes from Darlington under date of July 8th, that he spent Sunday, June 30th, at Guthrie, in the Oklahoma district, which then contained 10,000 inhabitants, although only seven weeks old. The Bishop held three services there on that day. On the evening of July 2d, a meeting of Church people was held, articles of association were adopted, and committees were appointed to obtain land and raise money for building a church. The Bishop had arranged to visit Guthrie again on the last Sunday in July.

The Bishop has also visited the town of Oklahoma, which has a population of 6,000, and El Reno. He has the promise of lots for a church at the latter place, and has promised to furnish the entire support of a clergyman at Guthrie for six months if the people there will secure lots and build a church immediately.

VIRGINIA.—The Rev. W. E. Webb, missionary in charge of the work among the colored people of Antrim mission, Halifax Court House, reports: "Our work here at Antrim mission has gone on as usual, without interruption from sickness or other cause. The school has numbered over 100 with an average attendance of over fifty. We have pressed into service, to assist in teaching, as occasion called for, some four or five of the more advanced pupils. I have been in the school constantly myself, and during the winter months have been much pressed. As the spring opens, all the most valuable material is required for work in the gardens and on the farms, for this is a centre of the tobacco region, and is emphatically an agricultural section.

"The colored folk, in this belt south of the James river, constitute a majority of the population. The present year with them is a hard one, for the crop of last year was a failure. In the early summer the floods came, which destroyed the first planting on the lowlands. After this, a couple of weeks before wheat-harvest, the crop expectant was destroyed in several localities by hail. Then came a drought of two months' continuance; and in the fall, other floods, with an early frost. Of course, all these have rendered and still render subsistence precarious and difficult. Happily, no one ever really starves down here; certainly not

in this portion. The worst result, however, is that such reverses often deal a death-blow to all ambition. Something like despair takes the place of hope; and the cry is 'What is the use of trying more!' For they have not yet acquired the hopeful persistence of the Anglo-Saxon. Then, they all have large families, so that the apparent misery is great. I say, apparent misery, for the colored people can be happy in conditions where other people would be utterly overwhelmed. They take small thought for the morrow; and believe, with a sort of inherited indifference, that somehow they will be cared for, and so, having but a few simple wants, wait on.

"The great need of every neighborhood is of one or two good, solid, educated, Christianized leaders of their own race. Three or four such in a county, would do an enormous amount of good. We have all along been working, according to our opportunity, to meet this want. Christendom is at length realizing this aspect of the situation; but the necessity is so widespread, the multitudes are so vast, the area is so extended, that it must be a work of years. So they live, a score of families in close proximity, and in the secluded neighborhoods many more, with little to look forward to and no one to look up to. Attempts at Christian civilization in our sense, are therefore often up-hill work; but the school meets the necessity, slowly but surely. Every effort at Christian education tells. Soon one and another see the light, persevere, and become a blessing to their people.

"Such is the condition of the field in all this belt of southern counties on the Virginia and North Carolina line. Progress, to an outsider, may seem slow; but it is real, and each faithful pupil of a good school becomes a centre. As a rule, all of our scholars have turned out well, and some exceptionally so. Nominally, the adults of these vast masses are Christians. They have religious services and are devout, but with much emotion and very little self-control; many of the old leaders retarding rather than advancing the cause of practical religion. Yet, the religious world is at work. Real schools and colleges are slowly sending out men of unquestioned character; and normal schools and teachers' institutes are also doing a good work."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

AN OFFICIAL TOUR BY BISHOP FERGUSON.

ACCORDING to arrangement, as communicated to you, I left home on the 10th of January for an official visit to other parts of the jurisdiction. Fortunately the steamer on which I took passage was going all the way up to Cape Mount, which saved me the risk and exposure of an open-boat jaunt from Monrovia to that place. The Rev. O. E. Hemie Shannon and family, whom I took from Hoffman Station to reside here, were with me. We reached our destination on Saturday night, the 12th of January, met the missionaries all at their posts, and found the work in a more favorable condition than on my last visit.

On the Lord's Day services were held in the boys' school-room morning and evening, when I preached each time, and, in the morning, administered the rite of Confirmation to two of the young men. In the afternoon, I visited and catechised each department of the school. There were forty-seven pupils in the higher, under Mr. Jones, and eighty-five in the primary, under Mrs. Brierley assisted by Mr. Allison, making a total of 132.

I officiated daily during the fortnight which I spent at this station. Most interesting services were held on Sunday, January 20th. After early morning prayers, I had an interview with John Yowo Freeman, an aged man, who says he was baptized when a small boy at Sierra Leone, and his wife, Adela Sombo Kenye, who is just out of heathenism. They were applicants, the one for Confirmation and the other for Baptism, and had been under previous instruction. At morning service I baptized the woman, together with ten of Mrs. Brierley's girls. The Holy Communion was also celebrated, when seventeen, besides the clergy,

presented themselves at the Lord's Table. After Evening Prayer, said by the Rev. Mr. Merriam, and a sermon by the Rev. Mr. Shannon, I addressed the man, Freeman, and confirmed him. I spent the evening in St. George's Hall with Mrs. Brierley's pupils, who sang many pretty hymns, as is their custom every Sunday. Judge Dennis, from Monrovia, who has a daughter in the institution, was also present.

On Tuesday, January 15th, the schools opened after the Christmas vacation, and I met both departments together. After appropriate exercises, I made an address, and introduced the Rev. O. E. Hemie Shannon as superintendent *pro tem.*, in place of the Rev. H. C. Nyema Merriam, who goes to Cape Palmas to take Mr. Shannon's place at Hoffman Station. Both of these brethren and Messrs. Jones and Allison made remarks in the meeting touching the change.

On Wednesday evening, January 16th, I visited what bid fair to be a great blessing to the schools and the station, the Children's Ministering League, in Mrs. Brierley's department, and the Order of the King's Sons, in the higher department, under Mr. Jones. I was much pleased with the exercises of both, and deeply touched by the extemporaneous prayers—short and simple, but to the point—with which the boys concluded their meeting. Such voluntary organizations, in which kindred spirits unite for mutual benefit, cannot fail to exert a wholesome influence that will survive the end of school days.

A meeting of all the teachers was held January 19th, when several matters appertaining to the interest of the station were considered and disposed of. The remainder of the time which I spent here was devoted to financial affairs, taking a general inven-

tory, measuring the material collected for the Irving memorial building, looking after the matter of repairs, etc.

On Saturday, January 26th, I left Cape Mount on the steamer "Erna Woermann," and arrived at Monrovia early Sunday morning; but an accident awaited my landing. Just as I was about to step from the boat to the wharf, I fell and struck one of my legs, which turned out far more serious than I at first imagined. I was able, however, to fill my appointments at Trinity Memorial Church for that day. At morning service I preached, addressed and confirmed a class of eleven candidates, presented by the pastor, the Rev. G. W. Gibson, and celebrated the Holy Communion. I officiated and preached also at the same place at night. There was a good congregation at both services, which was largely made up of the members of the different denominations. The edifice is assuming more and more a neat churchly appearance. The new pews have been finished, and the work on the tower is progressing.

On Tuesday, January 29th, I visited St. Augustine station in company with the Rev. G. W. Gibson. My injured leg was getting worse, notwithstanding the energetic treatment which it was receiving from my kind hostess, Mrs. Sherman. On reaching the end of the journey in a canoe, I had to be carried in a hammock over the grass field to the station. Here I found the mission house nearly finished, in which the teacher, Mrs. Brown, had already taken up her residence. It looked like business, as though we had come among these Congoes to stay. As for the poor people themselves, they have now more confidence in us, and are overjoyed. As many of the school-children as could be gathered at the short notice given, assembled in the little thatched chapel, and made short recitations. I could hardly believe that some of them did not know the alphabet at the opening of the school last year. I wish so much that the friends of the African mission in America could have heard them reading the Psalter, rehearsing the Church catechism, and chanting the dear old *Te Deum Laudamus*, *Venite*, and other anthems. I am sure they would be so much encouraged that we would not only have the bell begged for, but all other needs of this station would be supplied. Just here, let me mention an urgent need. It is a fund that will enable the teacher to take

in and support a number of children who live at too great a distance from the school to attend regularly. We ought to have at least twelve scholarships provided for. Besides helping those at a distance, it would be a great gain to have some of the most promising pupils under constant training, physically as well as intellectually and morally. Judging from what I have already witnessed, I feel sure that there would be good returns for the money thus expended.

I was off for the St. Paul's river on Wednesday, January 30th. I stopped at Caldwell, and was entertained by the Rev. J. T. Gibson and his hospitable wife. The former took me to the chapel site, where he had commenced collecting material for the building. We next went to the little thatched shanty for service, and had to hurry, for the sun was fast sinking in the west. Under very unfavorable circumstances, I confirmed one candidate and celebrated the Holy Communion. It will be a cause for rejoicing when we shall have a proper place of worship here.

On the next day, Thursday, the Rev. Mr. Gibson accompanied me to Clay-Ashland. We met the Rev. J. W. Blacklidge near the landing, and he escorted us to his residence, about one hour's jaunt back from the river. He had no work for me to do, and had made no arrangement for service. The local convocation had been held there a short time before, and proved a most interesting and, it is hoped, profitable occasion. We left Clay-Ashland in time to reach New York Settlement at dusk. As usual Mr. and Mrs. De Coursey gave us a warm reception.

On Friday, February 1st, Divine service was held in St. Thomas' Chapel. The Rev. J. T. Gibson read Morning Prayer, and I preached. Service over, I examined the school of native boys, of whom there were seventeen present with their teacher, Mr. Francis King, lay-reader, who resides at Crozierville, but visits this station on Sundays. Besides the alphabet and simple reading, they said the Lord's Prayer and the Creed, and answered a few general Scripture questions. I addressed them at the close. By God's blessing, good fruit will undoubtedly spring from this effort, which may have a telling effect among the heathen tribes to which these boys belong.

In the afternoon, we went to Crozierville, and met the Rev. Ed. Hunte at his post.

Comfortable quarters were furnished me at Mr. J. A. Brathwait's, one of the officers of the church, which I availed myself of during the three days spent in that parish.

On Saturday, I attended to such matters as claimed my attention; among which was making arrangements for the opening of a parish day-school, a most pressing need. Mr. George S. Padmore was appointed teacher of the same.

Interesting services were held on Sunday, February 3d. The Rev. J. W. Blackledge and some of his parishioners from Clay-Ashland joined us. The church edifice is not yet finished; but service is held in it. There were four clergymen present, all of whom took part in the services. In the morning I preached to a large and attentive congregation, addressed and confirmed three candidates, presented by the pastor, and celebrated the Holy Communion. In the afternoon I visited the Sunday-school and catechised it. Evening Prayer followed, when the Rev. Mr. Blackledge gave us a sermon; after which I confirmed one additional candidate.

I left Crozierville on Monday morning, February 4th, thankful that I had been able to fill all my appointments in Montserrado county; but my injured limb was rather worse for the exercise, notwithstanding the kind attention received from the Church folk wherever I went. Reaching Monrovia in the evening, I placed myself again under the care of Mrs. Sherman, and determined to take her advice and remain quiet, hoping to be sufficiently restored to visit Bassa, which came next in order in my programme; but on the arrival of the steamer—February 11th—I was still unable to walk without

considerable pain. I was therefore, forced to return home. While in Bassa harbor the Rev. J. B. Williams came on board of the steamer to see me, and made a favorable report of his work. I promised to return as soon as circumstances permit.

After all, it proved fortunate that I returned home when I did, for had I tarried longer the masons would have been kept back with their work on the Hoffman Institute and High School building. They were ready for the laying of the cornerstone. I at once made arrangements for it. The day chosen for the purpose was the anniversary of the founding of the colony of Maryland in Liberia, from which this county has sprung. This fact lent an additional charm to the occasion, which drew many of our distinguished citizens—Church folk and others—to Cuttington, on Friday, February 22d. I conducted the service appropriate to the occasion, and made an address. The stone bears this inscription: "Epiphany Hall, February 22d, 1889"; and the deposits were as follows: the Holy Bible and Book of Common Prayer, the last Annual Report upon Foreign Missions by the Board of Managers, the December number of *THE SPIRIT OF MISSIONS*, Bishop Ferguson's pastoral letter, President Johnson's last message, Liberian paper currency and copper coin, American and English silver and copper coin, Liberian postage stamps, and a written statement of the laying of the stone, and object of the building.

S. D. FERGUSON,

Missionary Bishop of Cape Palmas.

CAPE PALMAS, Liberia,

April 30th, 1889.

INFLUENCE OF THE CHINESE CLASSICS.

At the last annual meeting of the British and Foreign Bible Society, the Rev. J. Macgowan, of Amoy, China, referred to the results after 2,000 years of the reading of the Chinese classics. He said: "It has been my privilege to work for more than thirty years in China. I have discussed with the common people, I have talked with its great scholars, I have been in all classes and conditions of society, and my impression to-day is that that nation—however great it may be, whatever mind its people may have—is a very poor nation without the Bible.

"Now the Chinese have what may be called their 'Bible.' They have their classics, and some men have called these classics their 'Bible.' They have been in China for more than 2,000 years, and they have moulded the opinion of the great mass of the thinkers of China. What China is to-day, remember, is the result of these classics. Outside the Bible, I suppose, there are no purer books than these classics of China. Sometimes I hear stories from Indian missionaries about the sacred books of India which men and women of refined mind

would not dare to read. Now, these classics of China you can read from beginning to end—every lady might read them. One would naturally suppose that with such books as these the Chinese would be a very fine people, and a very great people.

“What has been the result of all these books during these 2,000 years? Along the course of these 2,000 years the knowledge of God has been gradually dying out, until to-day you meet the great scholar, the man who is a high mandarin, the man who is to take official command of a great district, a man who has no knowledge of God. Now I want you Christian men and women to try and realize what that means. Take God out of your home. The mother shall never mention His Name to her children; in common life His Name is unknown; the parlia-

ment meets (say in Westminster), and laws are enacted to govern this great country of ours, and no Name of God is known in the making of those laws. There is no Name by which to bid ‘Good-bye’ to those whom you may never see again—no great Name with which to send a man into the other world, and by which to leave his memory behind. There is no Name of God in China. What has been the result? I do not want to depreciate the Chinese, because I love these Chinese very deeply, and my great delight is when I am living amongst them. I have some of the dearest friends in the world in China. But what is the result of these books? To-day, if you want a very vivid account of the condition of the Chinese, you will read the first chapter of Romans, beginning at the 18th verse.”

ANNOUNCEMENTS.

Africa.—Mr. Alfred Johnson, who sailed from New York by the barque “Monrovia,” upon his return to duty, April 6th, reached Monrovia May 7th, and after waiting a week for an opportunity proceeded to his destination at Cape Mount, which place he reached May 19th. Upon his arrival on the coast Mr. Johnson was met by the sad tidings of the death of his wife, at the residence of her father, the Rev. R. H. Gibson, of Cape Palmas, on the 23d of April.

—Doctor and Mrs. E. J. Tucker, who sailed from Liverpool by the steamer “Britannic” June 26th, reached New York July 6th. Mrs. Tucker had improved in health during the voyage, and it is hoped will be entirely restored by the bracing air of Lake George, where it is proposed that they shall spend some weeks. Dr. Tucker is very anxious to return to his chosen field of work,

at Cape Mount, if the way shall open before him.

Japan.—The Rev. Henry D. Page, who is under appointment as a delegate to the General Convention from the Missionary Jurisdiction of Yedo, and has been in the field about five years, sailed with his family from Yokohama, by the steamer “Belgie,” July 9th, and arrived at San Francisco on the 24th of the same month. Mr. and Mrs. Page propose to spend the month of August and part of September with relatives in St. Paul, Minnesota. After that time their address will be “Care of the Rev. J. J. Page, Collington, Maryland.”

—The Board of Managers at its meeting in June, at his own request released the Rev. James W. Morris, of Virginia, from his engagement to go to Japan as a missionary.

AFRICA.

LENTEN AND EASTER SERVICES.

BISHOP FERGUSON, in his letter of April 30, of which a large part is published on other pages of this number of the magazine, writes: “My returning home sooner than was intended proved a fortunate circumstance in another respect. The Rev. M. P. Keda Valentine, whom I had left in charge of St. Mark’s Church, was called off to Taboo on the death of his child. The rebels at Half Cavalla, hearing that he had gone past

them down the coast, determined to intercept him on his return, and set a watch at all the passages. This was made known to him through his relatives, and his return was therefore delayed several weeks, including nearly one-half of the Lenten season, which has always proved a period of great benefit to the parish. I came just in time to fill the gap.

“The Lenten services, beginning with three on Ash-Wednesday were well attended.

Besides the regular public services, I organized a ladies' weekly prayer-meeting, and also a similar one for the male members, which have been felt to be such a benefit that at the close of the season each party resolved to continue them.

"Easter has always been honored as the queen of festivals by our people; but I believe this one marks a still longer stride in the right direction. Early, while yet dark, the people were astir. First, there came the procession of school-boys and young men from Cuttington, filling the air with their carols as they marched along. They took their places in church, still singing. Then the girls from the orphan asylum and girls' school filed in, and joined their voices in notes of praise to the risen Saviour. Nor were the other members of the congregation tardy at that early service. St. Mark's was nearly filled before it was light enough to read. As the morning light fell upon the walls of the sacred edifice, it became clearly evident that the decorating committee had faithfully discharged their duty. The church has never presented a more beautiful appearance.

"The service was interesting all through; but I think the most interesting part was when twelve adults and two children—eleven of whom were just from heathenism—came forward that morning to 'put on Christ' in Holy Baptism. It seemed so appropriate to the occasion—such an earnest of the complete fulfilment of the promise of Jesus, 'And I, if I be lifted up from the earth, will draw all men unto Me!'

"The second service began at 10.30 A.M., when we were favored with an appropriate

sermon from the Rev. Mr. Valentine; after which I addressed and confirmed a class of thirty-three, of whom sixteen were converts from heathenism. The Holy Communion followed, when 138 persons presented themselves at the Lord's Table. The afternoon was devoted to the Sunday-school, when I catechised the children on the great festival. The closing service was held at night. May God make us more faithful that we may experience still greater blessings."

LIGHT AND SHADOW IN THE AFRICAN MISSION.

Mrs. M. R. Brierley, writing from St. John's School, Cape Mount, on the 3d of May, expressing her grief because of the death of Dr. Tucker's child and her solicitude for Mrs. Tucker, who with her husband had just then departed for Europe, says: "Having had a most enjoyable season with Dr. Tucker and family for over six weeks I am again alone and yet not alone. From the beginning of Mrs. Tucker's attack I felt sure that she would not rally in Africa.

"We are all hoping and longing for the doctor's return. In every way he is adapted for the work, being energetic and kind, but very firm. He will, I hope, be able to tell you of all our needs. They won the hearts of all here during the short time they were with us. Is it not wonderful that while all others are taken I am privileged to remain? I cannot leave these young children.

"Let not our churches be discouraged. Dr. Tucker did a great work in raising the moral tone and Christian principles of our boys and girls. Oh, how greatly these children need the light and blessedness and education of the gentle, loving Redeemer!"

CHINA.

THE CHRISTIAN CEMETERY AT WUCHANG.

THE Rev. Mr. Partridge writes, May 6th, of the recent improvement of the burial place for the Christian dead of our mission, outside of the city wall of Wuchang. The cemetery is a small piece of ground, containing less than an acre. Mr. Partridge states that it has been enclosed in a dyke of earth, as every brick or board of a wall or fence would soon have been removed by thieves. A neat stone, with an inscription, has been placed at the head of each grave, and at the entrance to the plot a large slab of stone,

also bearing an inscription, has been erected. Mr. Partridge says: "The improvement of the place (which has been so sorely needed) has given great satisfaction to our Chinese Christians, and has raised us in the respect of the heathen. The entire expense has been met by private appeals, made by Mr. Graves and myself, as this is one of the things for which our annual appropriations make no provision. Our plot is on the slope of the great Red Mountain (or rather Red Hill) a place covered with myriads of graves of heathen of every name and age."

MISCELLANY.

TOPIC FOR PRAYER.

THAT it would please Almighty God to open the hearts of His servants to provide the money with which to erect the Church Missions House.

A PRAYER.

ALMIGHTY God, without whom our labor is but lost and with whom Thy little ones go forth as the mighty; we humbly beseech Thee to prosper all works in Thy Church undertaken according to Thy holy will, and especially the effort to provide a house for our Domestic and Foreign Missionary Society. Direct this undertaking with Thy most gracious favor and further it with Thy continual help. Dispose Thy servants, the stewards of Thy bounty, to give freely for the speedy accomplishment of this, our fervent desire, to the honor of Thy holy Name, through Jesus Christ our Lord. Amen.

LO, I AM WITH YOU ALWAYS.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing.—Isaiah xxxv., 5, 6.

O LORD, Thy loving-kindness

Now, as in days of old,

Opens the eyes that blindness

In bondage dark doth hold;

The ears by deafness sealed

Against Thy gentle voice

Now, by Thy mercy healed,

May hear Thee and rejoice.

The lame, no longer creeping

With trembling steps and weak,

In new-found vigor leaping,

Thy presence now may seek;

The tongue that, dumb and chained,

Has lain in silence mute,

May now, with voice regained,

Thy glorious Name salute.

For to Thy Church, unbroken

Through all the ages past,

The word that Thou hast spoken

E'en to the end stands fast;

"Lo! I am with you"—living

Thy life in her alway,

And strength to labor giving
For tasks of every day.

The mighty deeds of healing

Once wrought in Galilee,

Thy power and love revealing,

The Church now works through Thee;

Thy voice speaks in her preaching

The word that makes us whole;

Thy hand is ever reaching

In Sacrament the soul.

O prosper, we beseech Thee,

Thy Church in this our land,

That through her all may reach Thee

And feel Thy saving hand;

All in her word of greeting

May hear Thy accents blest,

"Come unto Me," repeating,

"And I will give you rest."

—C. S. Turner, in *Church Work: Mission Life*.

A REMARKABLE RESULT.

It is probably true that the poor, as a class, deny themselves more than do the rich that they may give in charity. The smallness of their offerings compared with those of men who have abundance, should not blind us to the fact that often they give most generously. We have seen a story recently of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. The good woman thought to herself, "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary who, at a missionary breakfast not long after, narrated the incident. The host and his guests were profoundly impressed by it, the host saying that he had never "denied himself a chop for the cause of God." He thereupon instantly subscribed \$2,500 additional, and others of the party followed his example till the sum of \$11,000 was raised before they separated. It was a remarkable result of the gift of the sixpence, of which the good woman was duly in-

formed. And notwithstanding this fine sum of \$11,000 from some rich men, it is altogether probable that the old lady's gift, measured by the balances of the sanctuary, was larger than that of any one of them.—*Missionary Herald*.

WHAT THE INDIANS HAVE COST.

It is quite common to see the statement of what the Indians have cost the people of the United States, in connection with certain reflections which naturally suggest the idea that these same Indians are a useless luxury we might well dispense with.

The statement of this expense is generally made in a self-satisfied tone, as if it were an act of munificence on the part of our government; or, in an aggrieved tone, as if the Indian were entirely and totally at fault in the whole matter. The sum total of this expense certainly is enormous. The Smithsonian report puts it at nearly \$1,000,000,000.

But would it not be well to reflect that two-thirds of this sum has been spent in Indian wars, which, for the most part, grew out of broken treaties on our side? Nor should we lose sight of the fact that we have acquired their lands for a merely nominal consideration, and that these lands, according to authorized statements, far exceed in value all that the Indians have cost us, large as is the sum.—*Home Mission Monthly*.

INJUSTICE TO MISSIONARIES.

Few who read these pages can realize the injustice done our missionaries by withholding from them the means of efficient service. It ought to be enough for them to give their lives, their years of patient preparation, their acquisition of knowledge, their home comforts, and other privileges of their native land—enough to make such sacrifices, without being called to the further trial of disappointed hopes and plans, and of crippled efforts and scanty returns where great results seem just within reach; and all this for the want of a few hundred dollars more to secure these results. Yet who contribute most to this cause? Is it those who give themselves, or those who give of their wealth? Is it the parents who spend money on the education of their children and then send them forth with their blessing to build up Christian institutions in other lands, or those who give of their

abundance to supply them with needed food and clothing, and with such help as is indispensable for buildings and schools, and possible to meet wholly or in part, for a little time, the small salaries of native teachers and preachers? It is through these native agents that the missionary extends his work, multiplies his influence, and follows up openings for the Gospel. To limit him in these regards below his most careful estimate of what is necessary, is to cut off and put back the new growth of his work, to lose opportunities won, it may be, at the hardest, and to see a blight falling upon the work. This is the burden that weighs on the heart, the discouragement that pales the cheek, the injustice that too many in the Church at home are doing to loved and honored missionaries in the Foreign field. Oh, for a union of sympathy and effort in the common cause as fellow-believers unto the Kingdom of God!—*Missionary Herald*.

ONE MAN'S WORK.

My friend, Stanley Smith, after he had been for seven months in China, thought he would give himself a vacation to go and see a friend who was distant from him three days' journey. Half-way across he came to a city of which he had never heard before, and in which no evangelistic work had been done. While the mules were eating their dinner he went out to preach the Gospel, and it was not with him any question as to missionary methods, but he said, "You all know what you ought to be; why are not you what you ought to be? You all know what you ought to do; why do not you do what you ought to do? Is it not just this, that you like to do the thing that you know to be wrong rather than to do the thing you know to be right? Now I have not come to talk to you about philosophy, but to tell you about a living Saviour who is willing to forgive all your sins if you will only go to Him." A young Chinaman was passing by, a learned man, a bachelor of arts of his university. He heard these words, and said, "If there is a Saviour like that, there is not a man in this world who does not want Him." He accepted Him there and then, and after a short time he came to my friend to learn more about Christianity. A question was afterward put to him by a native Christian, "What have you done for Christ since you believed?" "Oh!" he said, "I am a

learner." "Well," said his questioner, "I have another question to ask you: when you light a candle, do you light it to make the candle more comfortable?" "Certainly not," he said; "in order that it may give light." "When it is half burnt down do you expect that it will first become useful?" "No; as soon as I light it." "Very well," he said, "go thou and do likewise; begin at once." Shortly after that there were fifty native Christians in the town as the result of that man's work.—*J. Hudson Taylor.*

RETURNED HAMPTON STUDENTS.

CORA M. FOLSOM, who has personally known nearly every one of the Indian students who have been at the Hampton School, and who has recently spent three months in visiting them at their homes and in making a study of their present life, writes as follows to the *Christian Union*:

"Experience and facts prove that of the 247 students sent home from Hampton in ten years, who are now living, only seventeen are doing poorly, or have fallen back into the old ways of living; 230 are struggling on faithfully toward civilization in one way or another. Seventeen are teaching government or mission schools. Quite a number have been appointed catechists by Bishop Hare, in connection with their work of teaching or farming. These have a wide influence, and while they get a hold upon the people in the capacity of spiritual guides, they also lead them toward that form of civilization usually represented by the plow and the hoe.

"Many are employed at various trades about the agencies, as interpreters and clerks, policemen and herders, and some by the army, as interpreters, drivers, and scouts; but the majority are farming and raising cattle on their own land, or on land they hope some day to claim. Most of these have houses which, for that part of the country are well up to the average; large fields of corn, and more or less stock. In many instances, I found the homes of these Indian farmers far superior to those of their white neighbors.

"In seventeen of these homes are found Hampton boys married to Hampton girls—a combination of force greatly to be desired in this pioneer home-building, where each needs so much the intelligent help and support of the other.

"As these young people go out to take up land and establish homes, they naturally form little colonies of kindred spirits, and the 'tone' of the social circle thus formed is decidedly elevating to all who chance to come within its influence. The Church, which gradually finds its way among them, provides missionary and sewing societies for the young women, and the young men have their Christian Association, their agricultural societies, and their base-ball clubs. In four or five places there are primitive circulating libraries—that is, everybody gets all the reading matter he can, and lends to his neighbor. The demand for books and papers is constantly increasing, and shows very plainly that the Indian is mounting to higher planes of thinking and living."

CHURCH MISSIONARY COLLEGE.

In the English Church Missionary College, at Islington, not only do Latin, Greek, and Hebrew, theology and Church history have a place, but also other special branches. The theory and practice of vocal music, the biographies of eminent missionaries, the present state of missionary enterprise over the world, the elements of surgery and medicine, and manual work, are all embraced in the course.

One of the rules of the college is as follows: "It shall be a leading aim . . . to promote that hardness of mind and body, that alertness and vigilance, that patience of labor, that spirit of humility and mutual kindness, that subjugation of self-will, that superiority to bodily ease and gratification, that simplicity of character and manner, which are indispensable qualifications of a true missionary."

MARVELS IN LITERATURE.

THE early China missionaries accomplished marvels in the production of literature. Commencing with Joshua Marshman, the first translator of the Scriptures into Chinese, who began his work in Serampore in 1799, we have a noble band of *littérateurs*. Dr. Morrison became the author of 13 Chinese and 19 English works; Dr. Milne, of 21 Chinese and 3 English; Dr. Medhurst, of 63 Chinese, 29 English and 7 Malay; Gutzlaff, of 61 Chinese, 2 Japanese, 1 Siamese, 5 Dutch, 7 German and 9 English; Mr. Muirhead, of 39 Chinese and 3 English. Drs.

Doolittle, Legge, Edkins and others kept the literary current flowing in Chinese, Mongolian, Malay, Japanese, Siamese, Dutch, German and English, and now Dr. Yung J. Allen tells us he has translated 90 volumes of history, geography and science.—*Rev. Dr. J. T. Gracey.*

IN IGNORANCE AND UNHAPPINESS.

In a tract published by the English Church Missionary Society, entitled "Come Over and Help Us—the Cry of the Heathen," a number of illustrations are given of heathen men and women acknowledging that they are unhappy, that they find no comfort in their false systems, and that they are longing for something better. One of the most striking of these illustrations is furnished by the Rev. Robert Phair of the Church Missionary Society's mission among the Indians in Rupert's Land. He says: "A young Indian of the Rainy River tribe was of considerable promise, and much liked by all the Indians. A little before he died, when surrounded by a large band of singers and the whole Indian faculty of medicine, who had exhausted their arts in the vain effort to restore him to health, he asked to be heard, and gathering all his strength, he uttered these words: '*I am dying, I am miserable! You have kept me from the light, and now I do not see which way I am going! Your way is all darkness, I cannot go in it. You have led me the wrong way! You are all blind, I do not want you any longer!*'"

Another instance in this tract is the following: "The Rev. Ruttonjee Nowrojee, of Aurungabad, in central India, was preaching in 1882 at a town called Paitan, on the river Godavery, during one of the immensely attended native fairs. He wrote home: 'In the great gathering of this celebrated town, where we have preached twelve hours daily and been heard, as I calculated, by at least 10,000 or 12,000 people, I have noticed a strange desire to know our religion. There is an increasing restlessness, on the part of the masses, and often have I heard them exclaim: "*Oh, do show us the way of salvation. Show us the inner mysteries of your religion. We are far from being happy. We want peace.*"'

While we pity and seek to enlighten such as are the willing victims of heathen superstitions, we should be moved still more to

aid those who realize that they are in darkness and wish for light, in unrest and misery and know not how to obtain peace and joy.

THE WORKING OF THE LEAVEN.

MR. MACKENZIE, the chief commissioner of the central provinces of India, in officiating recently at the laying of the corner-stone of a mission church at Jabulpore, made an address on the missionary enterprise, from which the following is taken: "No man who studies India with a seeing eye, can fail to perceive that the *indirect* results of missionary enterprise, if it suits you so to call them, are, to say the least, most pregnant with promise. The Dagon of heathenism is being undermined on all sides. To careless bystanders the image may loom as yet intact in all its ghoulish monstrosity, but its doom we know is written. And great will be its fall. I have often given it as my opinion, that ere many years are over, we shall have in India a great religious upheaval. The leaven of western thought, and the leaven of Christianity together are working on the inert heap of dead and fetid superstitions, and by processes which cannot always be closely traced, are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind."

FARM LIFE IN CHINA.

A FARMER may be hired by the year for from eight to ten dollars, with food, clothing, head shaving, and tobacco. Those who work by the day receive from eight to ten cents, with a noonday meal. At the planting and harvesting of rice wages are from ten to twenty cents a day, with five meals, or thirty cents a day without food. Few land owners hire hands except for a few days during the planting and harvesting of rice. Those who have more land than they and their sons can till lease it to their neighbors. Much land is held on leases given by ancient proprietors to clansmen whose descendants now till it, paying from seven to fourteen dollars' worth of rice annually for its use. Food averages little more than one dollar a month for each member of a farmer's family. One who buys, cooks, and eats his meals alone spends from one dollar and a half to two dollars a month upon the raw material and fuel. Two pounds of rice cost-

ing three and a half cents, with relishes of salt fish, pickled cabbage, cheap vegetables and fruits, costing one and a half cents, is the ordinary allowance to each laborer for each day. Abernethy's advice to a luxurious patient, "Live on sixpence a day and earn it," is followed by nearly every Chinaman. One or two dependent relatives frequently share with him the sixpence.—*Popular Science Monthly*.

PRINCIPLES OF GIVING.

WE are to give proportionately (Deut. xvi., 10-17); systematically (I. Cor. xvi., 2); willingly (Ex. xxv., 2; II. Cor. ix., 7); liberally (Rom. xii., 8); promptly (Ex. xxii., 29; Prov. iii., 28); and not only of our superfluities (Mark xii., 44). Above all, we must give lovingly.

THE following verse was written in an album by Robert Moffat:

Mine album is the savage breast,
Where darkness broods and tempests rest
Without one ray of light;
To write the name of Jesus there,
And point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight.

BENEFICENCE is a running stream. If cash flows out of a Christian man's pocket, it will almost miraculously flow in again, just as water rushes into a channel whose waters have to gush out. Many a good man's purse is like a syphon, the very emptying of which insures its refilling.

DR. LIVINGSTONE said: "Missionaries do not live before their time. Their great idea of converting the world to Christ is no chimera—it is Divine—Christianity will triumph. It is equal to all it has to perform."

It is a fundamental principle of Christianity that every man ought to be a Christian, every Christian a missionary, and every church a mission station.—*Dr. S. Macpherson*.

"I WILL give you \$25; I shall never feel it," said a gentleman to his friend. 'Give me something you *will* feel,' was the friend's reply."

FRAGMENTS.

— It is said that a new organization, to be called the Saviour's Missionary Army, is about to be started in London, and that one of the essentials is that all its officials shall be members of the Church of England.

— An endowment of \$25,000, independent of all missionary contributions, has been secured for the new illustrated Christian paper for the women of India. It is now printed in four of the languages of India.

— Bishop Crowther, of the Niger, has opened the new Church of St. Stephen at Bonny, which has been built at the cost of the natives themselves. It has sitting accommodation for 1,000 worshippers; but far more than this number attended the opening services, which were conducted by the Bishop and his son, Archdeacon Crowther.

— In a recent number of *Our Day* it is stated that "it is not an uncommon occurrence for an East Indiaman, from Liverpool, just through the Red sea and the shadows of Sinai, to touch at Madras and Calcutta, then lie up at Rangoon, at each wharf landing a missionary from her cabin, and unloading a crate of graven images from her hold."

— Professor Drummond, in his article on "Slavery in Africa" in *Scribner's Magazine*, says: "Slavery is on the increase. Time, civilization, Christianity are not really touching it. No fact in relation to the slave-trade is more appalling than this. The fact of this increase, for a time denied, then doubted, has at last been reluctantly admitted even by the government of England."

— A correspondent at Hastings of a London paper, pays a warm-hearted tribute to Dean Burgon: "At St. Mary's, Oxford, he knew and prayed for every individual in his small but important parish. The servant-maid, cleaning the door-step, received a tract, and heard words of homely pith and pastoral love and guidance, from her revered pastor. His smile had in it an element of grace. At Chichester, in all weathers, he would trudge a distance of two miles, weekly, to give a Scripture lesson to young women in training for a life of future usefulness."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE diocesan officers of the Auxiliary are requested to keep in mind the date of the general meeting, Thursday, October 3d.

The officers' meeting may be expected on the afternoon of the preceding day.

Secretaries who have not already done so are requested to notify the general secretary, at an early day, which officers and what other representatives of their Branch may be expected in New York at that time.

Also to send revised list of diocesan officers, with addresses, at their earliest convenience.

JULIA C. EMERY, *Secretary.*

SOUTH DAKOTA.

THE AUXILIARY AT PINE RIDGE.

Mrs. Charles S. Cook writes, March 20th: "I cannot begin to tell you how much good the box has done for our societies. Almost all of them had reached a very low ebb in materials. We cannot buy goods at the trader's store here and make any profit, as the prices are so high.

"Besides this, the women have been taught that the results of their labors are to aid in Church work here, or to be applied to some mission use elsewhere, so that no allowance has been made for retaining any money to buy goods with.

"Only one society, besides that of the agency church, is over a year and a half old; most of these began by begging from their first members or their friends a bit of calico, a spool of thread, a paper of needles, etc; and when a garment had been thus made, it was sold, and with the money a little more was bought. It was very slow work, but a fever of enthusiasm prevailed in all the camps, and so we finally had a branch established at each station, with two exceptions.

"One of these has now made a struggling beginning, and its rather faint-hearted head, the wife of one of our helpers, has been so cheered by some of the goods from your box, that I think they will go on nicely now. At the other point the women are about to begin work; they are a colony of

Christian Indians, that has been forming at a point sixty-five miles from the Agency, which promises to be a flourishing one, and if we can find a competent head among them, a branch society will do well there.

"Our own branch, at the agency, has purchased a stained glass window, which has just reached the railroad station. The women have worked for this one hundred dollars some seven or eight years. Last year and the year before they gave twenty-five dollars to the fund for support of native clergy, thus postponing the day when they should be able to get the window. Now they are working for the money necessary to have the window put into the church. We hope to have it in by Easter. The new goods which you sent have given them fresh courage, and as they can work like beavers when they like, I hope we shall make from the new supply the money we need.

"You ask how you can be of help to the work in the future, so I will tell you the plan which is now nearest our hearts, and which, if carried out, will be, we are sure, of the greatest help to the people. A year ago we were using a small log house for a reading-room for the young men, and during the summer we used it for the women's meetings; but it was old, and in such a dilapidated condition, that it became unsafe, and we had to abandon it. Since then we have

had no reading-room, and the women have held their meetings at our own house, which being small at the best, is quite over crowded with their work, and sometimes with the members, when there is full attendance. So we wish to build a small frame building, to contain a sewing-room with the necessary closets for goods and work, and a reading-room, the two rooms connecting by double doors, so that they can be used for general meetings at the time of the 'big issue' of beef and rations, when all the people are in. We are unable to have these meetings now for want of room. At these meetings the women should all take part in the sewing, and reports be given from the different branches, methods of work discussed, and many questions answered, which now travel in by way of Mr. Cook returning from his monthly trip, and are answered when he goes out again.

"The young men employed at the agency by the government are largely returned students from the eastern schools. They are, I am glad to say, our very best helpers, regular in attendance at the daily Evening Prayer and leaders in the responses and singing. After the close of the service they have nowhere to go except to the trader's stores, where, to say the least, they get no good.

"Last year we had weekly choir rehearsals at our house, following the singing with games and light refreshments; but this year so many more demands upon us, from within and without, have been made, that this was impossible to continue. If we had the proposed building, such social gatherings would be comparatively easy. We have a good quantity of magazines and illustrated papers as a beginning, sent last year, and would have no lack of such if we again had a place in which to use them. Our plan has the approval of the Bishop, and we shall be most grateful for any help toward carrying it out.

"The Christmas decorations in the church were entirely the work of the women and young girls and young men. They do such work very smoothly and beautifully with their skilful fingers. They met at the church three times a day during the week before Christmas, having first brought the cedar from the bluffs and cañons several miles away.

"I have given you only the bright side of our work here; of course it has its dis-

couragements, and very grave ones often, but we can see steady growth, so the discouragements do not do lasting hurt.

"There are many things you would find interesting regarding the life of the people, but my letter is already long, and I will not try to tell you more. It is almost impossible for the most graphic description to give people in the East a very clear idea of the people and the life here, as I know from my own experience, and I shall be very glad if I have simply brought you a little nearer to us in imagination, and shown you ever so little the work in which your gifts are of such help to us."

On May 17th Mr. Cook writes: "Since my last writing to you our dear work has been continuously blessed of God. Of course, we have had some cloudy days, but just enough of drawbacks to keep us from the mire of being slothful in business. It is really astonishing to see and know how ready the people are to hear us, and to receive the ministrations of our loved Church.

"Our Lenten services were all well attended throughout the field. Here at the agency I had evening service and a sermon daily, during the season of Lent, with two services and two sermons on Good Friday. We observed also the Three Hours' service, with the usual addresses. Easter Even was likewise kept. We had six services on Easter Day, including two celebrations of the Holy Communion. At the nine o'clock service (English) I baptized an interesting class of fifty-eight government boarding-school children. The class was the fruit of Lenten work.

"Besides the profounder joys that Easter always brings to the older and more thoughtful Christians, the day was made more joyous for us by the unveiling of the chancel window (stained gothic, and consisting of three lights), for which the women of the sewing-society have been working for years. It is a lovely window, and is much admired by all, especially by those who have worked for it. We are not only proud of it because our money bought it, but especially because we believe it to be the only window in the states having a part of the inscription in the vernacular. It is:

'To the Glory of God.

Le Wimyan eglepi. 1889.'

the Indian part meaning simply, "This the women placed or raised up."

"Another thing that greatly enhanced the happiness of Easter Day was a splendid Mason & Hamlin organ, for which the congregation is to make the payment in monthly instalments. We are poor, but I want the people to be doing something all the time.

"The school for the catechists, which I conducted for several months, was an added work, but I enjoyed it hugely, because the men needed teaching so much, and they were so eager to be taught. When our friends have built for us the guild house, we could do many such little labors which we cannot even think of for lack of conveniences. When you have helped us to put up the guild house, I shall make an appeal for views and a magic-lantern, and with them, during the long winter evenings, occasionally I could deliver illustrated lectures not only to the Indians, but to the whites who are with us.

"I am convinced that the day is fully ripe for such things, and for other avenues of teaching and benefiting the Indians—for example, hospitals, training-schools for nurses (we cannot be a clean and neat

Christian people until we have our trained nurses to take care of our sick and teach us the lessons of order, cleanliness, ventilation, proper food, etc.), reading-rooms, lecture-rooms, guild houses, where refined and gentlemanly tastes can be instilled and then developed. Thus far our work simply has been to go forth, to plant the chapel, to produce the Bible and the Prayer Book, and preach the Word—a glorious work and a blessed privilege all this! In order to gaze at God's work with a more cheerful eye, and find the Indian Christian standing on a broad and high plane, we must by all means try to refine the Indian, clothe him with social habiliments, and then we can put our fingers on this one and that one throughout the great Indian field, and say 'This is a thorough Christian;' one who can cry, under all trials and temptations and even persecutions, '*Christianus sum, non possum!*'

"I am sure all our missionaries feel as I do. They all want these identical things but there is that great mountain—lack of funds! We must then ask the entire Church to pray for us, that He may send these things to the souls that sorely need them."

JAPAN.

A VISIT TO TAKATA.

Mrs. McKim writes from Osaka: "We went on February 14th to attend the opening service of the new church at Takata. We required three jinrikishas, one for each of us and one for our luggage, which included a baby organ loaned for the occasion by Miss Mailes. It was a bright morning, but cold, a few snow-stormy clouds floating overhead. It took about half an hour, perhaps more, to get out of Osaka, and we went at a pretty good pace, too. A railroad has been begun, which will eventually save us this jinrikisha ride, but Mr. McKim thinks if they continue building at the same rate as now, it will not be completed for some years yet.

"We reached Takata about four o'clock, having left home a little before ten. Mr. McKim selected as warm a room as possible in the hotel. We took off our leather shoes and put on felt ones, and seated ourselves on square cushions on the floor. The catechist in charge of the congregation at Takata came in to pay his respects, and had two *libachis*—(bowls of burning charcoal)

brought; afterward a number of the Christians, both of Takata and neighboring towns, came in, among them Mr. Dooman, the Persian missionary who lives at Nara.

"In the evening we went to the church. It is quite pretty, and the people are very proud of it. It is just opposite a Buddhist temple, where they have been having Buddhist sermons lately. The Buddhist priests and their followers are much excited against the Christians. It is said that the priests give *saké* (equivalent to whiskey at home) to the loafers and rowdies of the town, and urge them to make such a row that the Christians cannot have their service with any comfort.

"The first evening there were to have been three sermons, but while the first was going on, a stone as big as my fist came crashing through a window, and fell between me and the preacher, who was about eight feet from me. This made the people rather nervous, and so they had only one sermon, and then arranged to go to the house of one of the congregation to practise some hymns for the opening service which was to take

place on the following morning. The baby-organ went too, and we had some wonderful singing.

"Next day the church was crowded, and there were seventy-two communicants. Mr. Dooman made an address in English, while Mr. McKim interpreted in Japanese. By the way, the chief of police in Takata is a catechumen, and he had the gates at the church, which is surrounded by a high fence, guarded by a number of policemen during every service (at one time twelve men were on duty), to keep the Buddhists from doing any harm. After service we returned to the hotel, where I understood that dinner was served to 140 or more. This included the Takata Christians and the visitors from eight different neighboring stations.

"In the afternoon there was a preaching service—six sermons, all by different Japanese Christians, nearly all catechists. We did not try to listen to them all, and only went for a short time. While walking to the church, I heard the children (a string of them were following us) wondering if I was a woman. I suppose they are sufficiently familiar with foreign men's dress to be sure of Mr. McKim, but they did not know about me.

"While at the church, a Bible-woman who is working in Osaka with Mrs. Laning, but has relatives near Takata, came and urged Mr. McKim to go to her friends' house, and preach to them and to some neighbors. She urged us to go and stay all night, and so we went after supper, a ride of four miles by moonlight. We found the relative, whose name is Mr. Nishikawa, (literally *West river*) expecting us. It was a large house and a very pretty one. The parlor into which we were shown had the usual soft mats, and over them Chinese matting, over that a foreign drugget of a very bright pattern. There were besides a lot of cushions for us to sit on, and some handsome bronze *hibachis*. Some old screens were on one side of the room—pictures of Japanese in ancient style of dress on a gilt ground; two *kakemono* in India ink, one representing the wind-god and the other a ferocious tiger about to spring. Over the sliding doors which were on two sides of the room

the transoms were filled in with lovely pictures carved in wood. About twenty people gathered, and a Japanese who had also been invited, preached first. Then Mr. McKim talked a while.

"After the little congregation had left, a Japanese supper was served, which tried our politeness and our digestions a good deal, but we managed to eat some of it. It looked very pretty. Each person had a small table, like a lacquer tray, about fifteen inches square, on four legs about a foot high. The boiled rice was in small blue and white porcelain bowls, and other things in lacquer bowls—fish-soup, boiled fish and pickles. Each person had these three or four small bowls on his tray, and a large supply of rice was brought in a covered tub made of fine white wood. Out of this one of the ladies refilled the small bowls when they were empty.

"Next morning we had Japanese breakfast, served like the supper, but with some different dishes—one a little like omelette. After breakfast we waited about two hours for Mr. Tanaka to come from Takata. It had been arranged that he would join me and escort me back to Osaka, while Mr. McKim returned to Takata for Sunday. While we were waiting, various members of the Nishikawa family came in and entertained us. There were four generations in the house, grandfather, grandmother, their son, who is the head of the house, and his wife and her younger sister, their son and a young woman who I thought was his wife, and one or two small children. We talked about ages. The grandfather was seventy-four, his wife sixty-five. He was born in that same house. He and his wife had no sons of their own, and so adopted the son-in-law to keep up the family name. Then the Bible-woman before mentioned asked Mr. McKim to talk about Christianity to the old man, who does not believe in a future life. The conversation lasted until Mr. Tanaka came, and we took our leave. A short distance from Mr. Nishikawa's, Mr. McKim's road and ours separated. He went to Takata, and I returned to Osaka by the same road we took to Takata on Thursday."

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from June 1st, to July 1st, 1889.

* Lenten and Easter Offerings.

ALABAMA—\$31.70

<i>Birmingham</i> —Advent, Foreign.....	2 70
<i>Centre</i> —Mrs. J. C. Wills, Africa.....	4 00
<i>Mobile</i> —Trinity Church S. S., for "Rev. J. A. Massey, D.D." scholarship, St. John's School, Cape Mount, Africa.....	25 00

\$80.80; Sp. for "Nativity" scholarship, St. Mark's School, Salt Lake City, Utah, \$50.....	110 80
<i>Stroudsburg</i> —Missionary Circle, for "Besie" scholarship, St. John's School, South Dakota.....	10 00

ALBANY—\$643.97

<i>Albany</i> —St. Paul's, Colored.....	29 40
Miss A. E. Tweddle, for Rev. W. B. Gordon's salary, Mexico.....	50 00
<i>Cherry Valley</i> —Grace S. S., * General.....	3 70
<i>Colton</i> —Zion, Miss Elizabeth Clarkson, Sp. for "T. Streetfield Clarkson" scholarship, St. Paul's School, Plain City, Utah, \$40; Miss Fredrika Clarkson, Sp. for "Elizabeth Clarkson" scholarship, St. Paul's School, Plain City, Utah, \$40.....	80 00
<i>Greenville</i> —Christ Church, of which S. S., * \$2.77, General.....	5 70
<i>Lansingburgh</i> —Trinity Church, Domestic, \$78.53; Foreign, \$34.51.....	113 04
<i>Malone</i> —St. Mark's, Foreign.....	10 00
<i>Oak Hill</i> —St. Paul's, of which S. S., * \$1.14, General.....	2 68
<i>Potsdam</i> —Trinity Church, General, \$70.51; Miss Lavinia Clarkson, for "L. Clarkson" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Miss Elizabeth Clarkson, for "T. Streetfield Clarkson Memorial" scholarship, St. John's College, Shanghai, China, \$100.....	310 51
<i>Schenevus</i> —Church of the Holy Spirit, Wuchang, China.....	6 24
<i>Waddington</i> —St. Paul's S. S., * General.....	1 40
Branch Wo. Aux., China, \$6.80; Sp. for Bishop Garrett's School for Girls, Northern Texas, \$25.....	31 80

CALIFORNIA—\$3.03

<i>Orange</i> —Trinity Church S. S., * General....	3 03
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CENTRAL NEW YORK—\$318.28

<i>Auburn</i> —St. Peter's S. S., * General.....	50 00
<i>Baldwinsville</i> —Mrs. Wm. Beauchamp, thro' Wo. Aux., Sp. for Sister Eliza, Denver, Col.....	1 00
<i>Elmira</i> —Trinity Church, Foreign.....	130 55
<i>Owego</i> —St. Paul's, Domestic, \$2.32; Foreign, \$2.33.....	4 65
<i>Syracuse</i> —St. Paul's, Colored, \$94; S. S., * General, \$38.08.....	132 08

CENTRAL PENNSYLVANIA—\$457.62

<i>Coudersport</i> —Christ Church, Indian, \$1; Foreign, \$1.....	2 00
<i>Harrisburg</i> —St. Paul's, Domestic and Foreign.....	9 00
<i>Reading</i> —Christ Church, Domestic, \$106.40; Colored, \$5; Mrs. Howe's Bible-class, Sp. for scholarship, St. Mark's School, Utah, \$40; Foreign, \$171.60.....	323 00
<i>Shamokin</i> —Trinity Church, Indian.....	2 82
<i>South Bethlehem</i> —Nativity S. S., General,	

CHICAGO—\$659.70

<i>Chicago</i> —St. James' S. S. * (additional), General.....	1 00
Transfiguration, Missionary Boxes, General.....	8 75
Trinity Church, Sp. for Bishop Brewer, \$500; St. Agatha's Guild, through Wo. Aux., Sp. for Bishop of Montana, \$50....	550 00
"L." for "J. Memorial" scholarship, St. John's School, Cape Mount, Africa.....	40 00
<i>Evanston</i> —St. Mark's S. S., * Domestic, \$14.10; Wuchang, China, \$14.10.....	28 20
<i>Ottawa</i> —Christ Church S. S. * (additional), General.....	70
<i>Sterling</i> —Louis Joss, * for church building fund, Wuchang, China, 35 cts; church building fund, Hankow, China, 35 cts.; church building fund, Bassa, Liberia, 35 cts.....	1 05
Branch Wo. Aux., for China.....	30 00

COLORADO—\$7.51

<i>Denver</i> —St. John's Cathedral, through Wo. Aux., Colored.....	5 00
<i>Longmont</i> —St. Stephen's S. S., * General....	2 51

CONNECTICUT—\$2,172.24

<i>Bethlehem</i> —Christ Church, Domestic, \$4; Foreign, \$4.....	8 00
<i>Bridgeport</i> —Christ Church, Foreign.....	32 04
St. John's S. S., * Domestic and Foreign....	152 31
<i>Clintonville</i> —Miss Lucy A. Bigelow, Colored.....	2 00
<i>Collinsville</i> —Trinity Church S. S., General.....	3 00
<i>Hartford</i> —Church of the Good Shepherd S. S., * General.....	37 74
(<i>Parkville</i>)—Grace Chapel S. S., Indian....	9 98
Trinity Church, Domestic.....	25 00
Trinity College Chapel, Colored.....	35 32
<i>Lime Rock</i> —Trinity Church S. S., through Wo. Aux. Sp. for support of Tsae Yong, St. Mary's Orphanage, Shanghai, China.....	30 00
<i>Middletown</i> —St. Luke's Chapel, Berkeley Divinity School, for "Berkeley" scholarship, St. John's College, Shanghai, China, \$100; Domestic, \$45.....	145 00
<i>New Haven</i> —Grace, Foreign.....	12 70
St. Luke's S. S., * (additional), Domestic...	1 00
St. Thomas' S. S., Domestic, \$7.50; Foreign, \$7.50; Sp. for scholarship in St. Mark's School, Salt Lake City, Utah, \$40.....	55 00
<i>New London</i> —St. James', "A. Member," for Bishop Whipple's work among the Indians, \$20; "Mary Hallam" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Missionary Association, through Wo. Aux., Sp. for Fanny C. Paddock Memorial Hospital, Washington Territory, \$20; Sp. for Ascension School, Cove, Oregon, \$20....	100 00
<i>Norwalk</i> —"O.," through Wo. Aux., Colored.....	20 00

<i>Norwich</i> —Christ Church S. S.* General....	56 44	KANSAS—\$12.00	
Trinity Church, Wo. Aux., General.....	20 00	<i>Burlington</i> —Ascension, Domestic, \$6; For-	
<i>Roxbury</i> —Christ Church, Domestic, \$3;		eign, \$6	12 00
Foreign, \$2	5 00	KENTUCKY—\$86.25	
<i>Stamford</i> —St. John's, Domestic, \$149.56;		<i>Ashland</i> —Calvary Mission, Colored.....	2 50
Indian, \$150.16; Colored, \$10; Foreign,	425 08	<i>Covington</i> —Trinity Church, through Wo.	
\$115.36		Aux., for salary of Miss Ford Heath,	
<i>Wethersfield</i> —Trinity Church S. S., Gen-	9 06	Japan	15 00
eral		"L. W." Indian	5 75
Branch Wo. Aux., for Miss Sprague's salary,		<i>Danville</i> —Trinity Church S. S.* General...	6 50
at Seguin, Western Texas, \$200; Sp. for		<i>Georgetown</i> —Holy Trinity Church,* Gen-	
scholarship, Girls' School, Reno, Nev.,	987 57	eral	1 50
\$300		<i>Louisville</i> —Calvary, for "Richard L.	
DELAWARE—\$37.28		McCready" scholarship, St. John's	
<i>Middletown</i> —St. Anne's, Foreign, \$16; S.		School, Cape Mount, Africa, \$10; "Thos.	
S.* \$15.50, General	31 50	E. Locke, Jr." scholarship, St. John's	
<i>Wilmington</i> —Immanuel Church, Willing		School, Cape Mount, Africa, \$10; "A. B.	
Workers' Society, for St. Agnes'	5 78	W. Allen" scholarship, St. Margaret's	
School, Osaka, Japan		School, Tokio, Japan, \$25	45 00
EAST CAROLINA—\$100.79		<i>Versailles</i> —St. John's S. S.* General.....	10 00
<i>Aurora</i> —Chapel of the Cross, Domestic ...	2 00	LONG ISLAND—\$1,332.36	
<i>Edenton</i> —St. Paul's, through Wo. Aux.,		<i>Bay Ridge</i> —Christ Church S. S., through	
for salary of Women Helpers, Domestic		Wo. Aux., for Rev. A. H. Lecke's work,	
and Foreign	11 50	Hankow, China	10 00
<i>Fayetteville</i> —St. John's, Ladies' Benevo-		<i>Brooklyn</i> —Grace, through Wo. Aux., Sp.	
lent Society, for "Joseph C. Huske"		for Rev. Paulus Moort	1 00
scholarship, St. John's School, Cape		Reformation, through Wo. Aux., Sp. for	
Mount, Africa	25 00	support of a baby in St. Mary's Orphan-	
<i>Lenoir</i> —Holy Innocents' S. S.* Domestic..	3 00	age, Shanghai, China, \$30; S. S., Sp. for	
<i>New Bern</i> —Christ Church, through Wo.		Rev. W. E. Nies, Anaconda, Montana,	
Aux., Foreign	31 44	\$25; Sp. for Rev. T. S. Tyng, Japan, \$25	80 00
<i>Washington</i> —St. Peter's, through Wo.		St. Ann's S. S., for "St. Ann's" scholar-	
Aux., Foreign	12 50	ship, Hope School, South Dakota, \$60;	
<i>Wilmington</i> —St. John's, through Wo. Aux.,		"Frederick T. Peet" scholarship, St.	
Sp. for Johnston, Pa., at discretion of		John's College, Shanghai, China, \$75;	
Bishop Whitehead	15 35	"Benjamin E. Cutler" scholarship,	
EASTON—\$83.81		Female Orphan Asylum, Cape Palmas,	
<i>Queen Anne's and Talbot Co's</i> —Wye Par-		Africa, \$60; Sp. for Rev. W. E. Nies,	
ish, "Young People,"* General	3 60	Anaconda, Montana, \$50; Sp. for Rev.	
<i>Somerset Co. (Kingston)</i> —St. Mark's, Do-		Wilson Taylor, Petersburg, Va., \$50;	
mestic, \$7.68 (of which S. S.* \$7.00),		Sp. for Bishop Paddock, Washington	
Foreign, \$7.59	15 27	Territory, \$25; Sp. for Mrs. M. R. Bri-	
<i>(Annamesset)</i> —St. Paul's, Domestic, of		erley toward redemption of an African	
which S. S.* \$9.22	17 42	girl, \$10.60	830 60
<i>(Fairmount)</i> —St. Stephen's, Domestic,		St. James', through Wo. Aux., General...	71 63
of which S. S.* \$6.70	14 90	St. John's Hospital, Sp. for the "Little	
<i>Talbot Co. (Easton)</i> —Christ Church, "Busy		Forget-me-nots," St. Mary's Orphanage,	
Workers," through Wo. Aux., Sp. for		Shanghai, China	11 00
support of "Charity," St. Mary's Or-		St. Paul's, Boys' Guild, through Wo. Aux.,	
phanage, Shanghai, China	30 00	Sp. for the use of Dr. A. P. Holly, Haiti,	
<i>(Easton)</i> —Trinity Cathedral, General....	2 62	\$16; S. S., through Wo. Aux., Domestic,	
FLORIDA—\$50.50		\$9.70	25 70
<i>Jacksonville</i> —St. John's S. S.* Domestic		Mrs. Mary C. S. May, Sp. for Hope School,	
and Foreign	25 00	South Dakota	5 00
<i>Pensacola</i> —Christ Church S. S.* General..	25 50	<i>Flatbush</i> —St. Paul's S. S.* General.....	40 00
FOND DU LAC—\$17.05		<i>Great Neck</i> —All Saints' "A Member," for	
<i>Marinette</i> —St. Paul's S. S.* Indian, \$4.58;		"Henry M. Beare" scholarship, St.	
China, 34 cts.; General, \$12.13	17 05	Paul's School, South Dakota	60 00
INDIANA—\$75.12		<i>Hempstead</i> —St. George's, Domestic	17 26
<i>Aurora</i> —St. Mark's, General	12 50	<i>Newton</i> —St. James', through Wo. Aux.,	
<i>Indianapolis</i> —Grace Cathedral, General,		for "Minnie Moore" scholarship, St.	
\$20.32; Foreign Branch Wo. Aux., for		Mary's School, Rosebud Agency, South	
Dr. Haslep's salary, Wuchang, China,		Dakota, \$60; Sp. for Domestic Conting-	
\$25	45 32	ent Fund, \$4; Sp. for F. C. Paddock	
<i>Logansport</i> —Trinity Church, Domestic ...	1 50	Memorial Hospital, Washington Terri-	
<i>Muncie</i> —Grace, through Wo. Aux., for Dr.		tory, \$6.50	70 50
Haslep's salary, Wuchang, China	15 00	<i>Oyster Bay</i> —Christ Church,* Foreign	20 00
<i>Richmond</i> —Cornelia, Mabel, Ada and Grif-		<i>Rockaway</i> —Trinity Church S. S.* General...	17 12
ith Ellis,* General	80	<i>Roslyn</i> —Trinity Church S. S.* General...	9 97
IOWA—\$23.97		Branch Wo. Aux., for Indian work in	
<i>Boone</i> —Grace S. S.* General	5 37	Alaska, \$18; Bishop Hare's Indian work,	
<i>Burlington</i> —Christ Church S. S., through		\$10; work in Japan, \$2; Mrs. Harman's	
Wo. Aux., Africa	1 50	salary, Africa, \$214.58; Sp. for Rev. Wm.	
<i>Des Moines (East)</i> —Church of the Good		E. Nies' work, Anaconda, Montana,	
Shepherd S. S.* General	5 00	\$40; Sp. for hospital at Helena, Mont-	
<i>Furley</i> —St. George's, Domestic, \$1.95; S.		tana, \$15; Sp. for hospital at Sioux	
S.* General, \$3.15	5 10	Falls, South Dakota, \$38; Sp. for Do-	
<i>Waterloo</i> —Christ Church, General	7 00	mestic Contingent Fund, \$15; Sp. for	
		life insurance Rev. Mr. Partridge, China,	
		\$50	402 58
		Mrs. Samuel Cox, through Wo. Aux., for	
		"Anna M. Leverich" scholarship, St.	
		Mary's Hall, Shanghai, China	40 00
		"M. M. M.," Indian, \$20; Foreign, \$100...	120 00
		LOUISIANA—\$57.62	
		<i>Laurel Hill</i> —St. John's, Mrs. Ann M. Lob-	

dell, through Wo. Aux., toward support of Miss Suthon, Japan.....	4 50
<i>New Orleans</i> —Christ Church, through Wo. Aux., toward support of Miss Suthon, Japan.....	46 65
St. Paul's, "Y. F. Y.," Domestic and Foreign.....	1 00
Branch Wo. Aux., toward support of Miss Suthon, Japan.....	5 47

MAINE—\$78.00

<i>Bangor</i> —St. John's, Domestic, \$8.70; Foreign, \$1; S. S.,* General, \$7.65.....	17 35
<i>Lewiston</i> —Trinity Church, Domestic, \$3.99; Foreign, \$1.....	4 99
<i>Portland</i> —St. Luke's Cathedral, of which through Wo. Aux., \$20.66, General.....	55 66

MARYLAND—\$608.11

<i>Allegany Co. (Cumberland)</i> —Laura and Fred H. Fowler,* Domestic and Foreign.....	1 60
<i>Baltimore</i> —Ascension S. S., through Wo. Aux., for "Alice Fair" scholarship, Emma Jones School, Shanghai, China.....	40 00
Emmanuel Church, Colored.....	33 14
Grace, through Wo. Aux., Sp. for Rev. C. H. Thompson, at his disposal, to aid in his work, \$25; Branch Wo. Aux. thro' Rev. A. C. Powell, Sp. for Bishop Garrett, Northern Texas, \$50; Sp. for Bishop Brewer, Montana, \$50.....	125 00
St. Barnabas', "A Member," Foreign.....	8 89
St. Peter's, through Wo. Aux., for "Bishop Atkinson" scholarship, Duane Hall, Shanghai, China.....	20 00
Mr. A. A. Johnson, for "Ann Eliza Johnson" scholarship, St. John's School, Cape Mount, Africa.....	25 00
Mr. Hayes, for "Anne S. Hayes Memorial" scholarship, St. John's School, Cape Mount, Africa.....	25 00
Laura Packard, Sp. for Rev. H. D. Page, Japan.....	21 92
<i>Baltimore Co. (Huntingdon)</i> —St. John's, Colored, \$9.30; S. S.,* General, \$20.80.....	30 10
<i>District of Columbia (Washington)</i> —Grace S. S.,* General.....	27 83
(Washington)—Incarnation, Foreign.....	14 88
M. C. Bispham, for "Charles Bispham" scholarship, St. John's School, Shanghai, China.....	70 00
Branch of Wo. Aux., for "Catherine E. Jones Memorial" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
<i>Harford Co.</i> —Deer Creek Parish, Grace Memorial S. S.,* General.....	6 26
St. George's Parish, St. George's, for work at Wuchang, China.....	4 08
<i>Montgomery Co. (Brookville)</i> —Margarita Jones,* General.....	1 40
(Gaithersburg)—"A Friend," for Domestic and Foreign.....	1 00
<i>Prince George's Co. (Broad Creek)</i> —St. John's S. S.,* General.....	3 08
St. John's Parish, St. Barnabas' S. S.,* General.....	5 08
St. John's Parish, Christ Church S. S.,* General.....	6 45
<i>St. Mary's Co. (Charlotte Hall)</i> —Trinity Church S. S., Domestic and Foreign.....	8 00
Junior Missionary Society of Maryland, through Wo. Aux., for Rev. J. C. Taylor's salary, South Dakota.....	90 00

MASSACHUSETTS—\$1,170.21.

<i>Boston</i> —Emmanuel Church, Colored, \$500; Foreign \$75 (of which A. A. Lawrence \$50.).....	575 00
(Mattapan)—Church of the Holy Spirit S. S.,* General.....	10 78
(Dorchester)—St. Anne's, through Wo. Aux., Foreign, \$3.20; Mrs. Payne's salary, Va., \$3.20.....	6 40
(Roxbury)—St. James' S. S., a boys' class, through Wo. Aux., for Mrs. Brierley's work, Africa.....	2 00
St. Paul's, through Wo. Aux., for "St. Paul's" scholarship, Emma Jones	

School, Shanghai, China.....	50 00
(Dorchester)—St. Mary's Mission S. S.....	
Trinity Church S. S.,* General.....	192 39
"A Friend," through Wo. Aux., Sp. for Bishop Ferguson for redemption of African girls.....	30 00
<i>Brookline</i> —St. Paul's S. S., through Wo. Aux., for "St. Paul's" scholarship, St. Mary's Hall, Shanghai, China.....	50 00
<i>Cambridge</i> —Ascension S. S., St. James' S. S., and St. Peter's S. S., festival on Ascension Day, General.....	2 54
(North)—St. James', through Wo. Aux., Sp. for insurance dues, Rev. T. S. Tyng, Japan.....	12 50
St. John's Memorial, through Wo. Aux., for Mrs. Payne's salary, Va.....	30 00
St. Peter's, Sp. for Bishop Johnston, Western Texas.....	16 00
<i>Chelsea</i> —St. Luke's, through Wo. Aux., Domestic.....	4 92
<i>Clinton</i> —Church of the Good Shepherd, Foreign.....	10 48
<i>Lowell</i> —St. Anne's S. S., through Wo. Aux., for "St. Anne's" scholarship, St. Margaret's School, Tokio, Japan.....	40 00
<i>Lynn</i> —St. Stephen's, Stafford F. Johnson, Missionary Box, General.....	10 00
<i>New Bedford</i> —Olivet Mission, Domestic and Foreign.....	13 15
<i>Newton</i> —Grace, "In Memoriam," Foreign, \$1.01; S. S.,* Sp. for Mrs. Brierley for redemption of an African girl, \$8.16.....	9 17
<i>Pittsfield</i> —St. Stephen's S. S. (additional), General.....	30
<i>Quincy</i> —Christ Church, through Wo. Aux., Indian, \$4.50; Mrs. Payne's salary, Va., \$4.50.....	9 00
<i>Springfield</i> —Christ Church S. S., for "Emma Clark" scholarship, Baird Hall, St. John's College, Shanghai, China.....	40 00
<i>Wakefield</i> —Emmanuel Church, Domestic, \$15.78; Indian, \$2.36; Colored, \$4.06; Foreign, 38 cts.....	22 58
<i>Wareham</i> —Church of the Good Shepherd S. S.,* General.....	6 00
<i>Watertown</i> —Church of the Good Shepherd, through Wo. Aux., Indian.....	2 00
Massachusetts S. S.'s Penny collection, through Wo. Aux., for "Massachusetts S. S." scholarship, Eliza F. Drury Station, Africa.....	14 70
"Friends," through Wo. Aux., for "Massachusetts S. S." scholarship, Eliza F. Drury Station, Africa.....	10 30

MICHIGAN—\$200.93

<i>Ann Arbor</i> —St. Andrew's S. S.,* General.....	22 50
<i>Detroit</i> —Christ Church, through Wo. Aux., for salary of a teacher in Japan, \$55; Sp. for life insurance, Dr. Percy Mathews, \$5.....	60 00
Emmanuel Church, through Wo. Aux., for salary of a teacher in Japan.....	10 00
St. George's, through Wo. Aux., for salary of a teacher in Japan.....	1 25
St. James', through Wo. Aux., for salary of a teacher in Japan.....	10 00
St. John's, S. S. for Domestic and Foreign, \$90.82 (Miss Strong's class); Sp. for Bishop Talbot, \$6.....	36 82
St. Mary's Mission, General.....	4 12
St. Peter's, through Wo. Aux., for salary of a teacher in Japan.....	1 25
St. Stephen's, through Wo. Aux., for salary of a teacher in Japan.....	2 50
<i>Henrietta</i> —Christ Church, through Wo. Aux., for salary of a teacher in Japan.....	3 00
<i>Lansing</i> —St. Paul's, through Wo. Aux., for salary of a teacher in Japan.....	5 00
<i>Pontiac</i> —Zion, Domestic, \$16.17; Foreign, \$18.32; through Wo. Aux., for salary of a teacher in Japan, \$5.....	39 49
<i>Sault Ste. Marie</i> —St. James', through Wo. Aux., for salary of a teacher in Japan.....	5 00

†In July SPIRIT OF MISSIONS \$14.23 for General Missions, Lenten Offering, from Mission S. S. St. Mary's Church, Dorchester, was by error credited to St. Mary's Mission S. S., Brighton.

MILWAUKEE—\$4.30

<i>Elkhorn</i> —St. John's S. S.,* Domestic and Foreign.....	4 30
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MINNESOTA—\$160.65

<i>Cass Lake</i> —Church of the Prince of Peace, Foreign.....	6 12
<i>Faribault</i> —St. Mary's Hall, Darlington Missionary Society, for "Cornelia Whipple" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
Shattuck School, General.....	34 28
<i>Glencoe</i> —Christ Church S. S.,* Domestic.....	6 75
<i>Minneapolis</i> —St. Mark's S. S.,* General.....	25 00
<i>Richwood</i> —Holy Apostles, Japan.....	4 43
<i>Royalton</i> —Grace S. S.,* General.....	8 37
<i>Shakopee</i> —St. Peter's S. S.,* (additional), General.....	28
<i>Wells</i> —Nativity, Colored, \$8; S. S.,* Domestic and Foreign, \$25.56.....	31 56
<i>Winona</i> —St. Paul's S. S., General.....	3 86

MISSISSIPPI—\$45.25

<i>Carrollton</i> —Grace, Domestic, \$4; Indian, \$1.50.....	5 50
<i>Columbus</i> —St. Paul's S. S.,* Domestic and Foreign.....	2 25
<i>Crystal Springs</i> —Trinity Church S. S., Missionary Box, Foreign.....	3 55
<i>Oxford</i> —St. Peter's, for "Bishop Thompson" scholarship, Bishop Boone Memorial School, Wuchang, China.....	10 00
<i>Port Gibson</i> —St. James' S. S.,* General.....	2 60
<i>Terry</i> —Church of the Good Shepherd S. S.,* Domestic and Foreign.....	21 35

MISSOURI—\$40.92

<i>Amazonia</i> —St. Matthew's, General.....	1 00
<i>Butler</i> —Jamie Bragler,* Domestic.....	2 46
<i>Cameron</i> —St. John's S. S.,* General.....	10 21
<i>Cape Girardeau</i> —Christ Church, Domestic.....	3 25
<i>Liberty</i> —Grace,* Foreign.....	7 00
<i>St. Louis</i> —Christ Church Cathedral, Mrs. M. Campbell, Domestic and Foreign, \$10; "C. S. F." General, \$5.....	15 00
<i>Waverly</i> —"Six Children,"* General.....	2 00

NEBRASKA—\$89.78

<i>Florence</i> —St. Mark's Mission S. S., Foreign.....	8 19
<i>Omaha</i> —St. John's S. S., General, \$18.17; Grace Batdorf, Foreign, \$4.14.....	22 31
Brownell Hall, through Wo. Aux., for "Brownell Hall" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	40 00
<i>South Auburn</i> —Mission S. S.,* General.....	3 00
Branch Wo. Aux., for salary of teacher in colored school, \$8.14; Sp. for insurance, Dr. Law, \$8.14.....	16 28

NEWARK—\$422.42

<i>Jersey City</i> —St. Matthew's S. S.,* for Bishop Hare's work among the Indians.....	15 00
<i>Newton</i> —Christ Church, Ministering Children's League, Sp. for Bishop Hare, to purchase a bell for a church at a station, Cheyenne River, South Dakota.....	85 00
Grace, Parish Association, for "Mrs. F. C. Henderson" scholarship, St. Mary's Hall, Shanghai, China, \$20; "Grace" scholarship, Duane Hall, Shanghai, China, \$20.....	40 00
<i>Orange</i> —"Cash," Sp. for Rev. J. Lester Morton, Wyoming.....	15 00
(East)—Samuel R. Phelps, General.....	35
<i>Rutherford</i> —Grace S. S., Domestic, \$10; Foreign, \$16.....	26 00
<i>Summit</i> —Calvary, Domestic, \$37.57; thro' Wo. Aux., for "Calvary" scholarship, High School, Cavalla, Africa, \$40; Sp. for Bishop Leonard, for "Bishop Starkey" scholarship, \$60.....	137 57
Branch Wo. Aux., for Miss Ives' salary, South Dakota, \$14.50; "Northern New	

Jersey" scholarship, St. Paul's School, Yankton Agency, South Dakota, \$25.50; Bible readers, Osaka, Japan, \$50; Sp. for "Babbitt" scholarship, South Carolina, \$13.50..... 108 50

NEW HAMPSHIRE.

Concord—†St. Paul's School Chapel.....

NEW JERSEY—\$358.77

<i>Beverly</i> —"Miss L. L. A.," Domestic, \$1; Foreign, \$1.....	2 00
<i>Camden</i> —St. John's S. S.,* General.....	40 00
<i>Clarksboro</i> —St. Peter's S. S., Domestic, \$12; Foreign, \$12.....	24 00
<i>Columbus</i> —St. Luke's, Domestic and Foreign.....	6 50
<i>Elizabeth</i> —St. John's, Young Ladies' Foreign Aid Committee, through Wo. Aux., for salary of teacher in Mission school, Athens, Greece.....	80 00
Trinity Church S. S., for "Ameilia Hamilton McAllister" scholarship, Emma Jones School, Shanghai, China.....	10 00
R. and S. Sowden, General.....	5 00
<i>Fair Haven</i> —Chapel of the Holy Communion S. S.,* General.....	9 67
<i>Fairview</i> —Trinity Church S. S.,* Domestic, \$8.69; Foreign, \$8.69.....	17 38
<i>Mount Holly</i> —St. Andrew's, Domestic.....	40 00
<i>New Brunswick</i> —Mrs. S. M. Gates, Sp. for redemption of an African girl.....	12 00
<i>Rahway</i> —St. Paul's, Guild of St. Paul's, for work in Minnesota.....	18 00
<i>Rancocas</i> —St. Peter's S. S.,* Domestic, \$81 cts.; Foreign, 31 cts.....	62
<i>Riverside</i> —Memorial Chapel S. S.,* Domestic, \$7.93; Foreign, \$7.93.....	15 85
<i>Salem</i> —St. John's, Indian, \$19.02; Colored, \$24.01.....	43 03
<i>Somerville</i> —St. John's, Domestic and Foreign.....	11 00
<i>South Amboy</i> —Christ Church, Domestic, \$7.77; S. S.,* (additional), General, 44 cts.....	8 21
<i>Trenton</i> —St. Michael's, Indian.....	7 51
Shedakess Mission S. S.,* Domestic, \$4; Foreign, \$4.....	8 00

NEW YORK—\$3,786.25

<i>Bedford</i> —St. Matthew's, through Wo. Aux., for Miss Aldrich's salary, Japan.....	17 70
<i>Beechwood</i> —(Scarborough)—St. Mary's, through Wo. Aux., for Miss Aldrich's salary, Japan, \$15; S. S.,* (additional), General, \$2.18.....	17 18
<i>Chappaqua</i> —Miss Messenger, through Wo. Aux., Sp. for piano for Miss Aldrich's school, Japan.....	10 00
<i>City Island</i> —Grace, through Wo. Aux., Sp. for piano for Miss Aldrich's school, Japan.....	2 03
<i>Dobb's Ferry</i> —Zion, through Wo. Aux., for Miss Aldrich's salary, Japan.....	35 00
<i>High Falls</i> —St. John's S. S.,* General.....	3 42
<i>Irvington</i> —St. Barnabas', Missionary Association, through Wo. Aux., for Miss Aldrich's salary, Japan.....	140 00
<i>Mamaroneck</i> —St. Thomas', Woman's Missionary Association, Foreign, \$16; thro' Wo. Aux., for Miss Aldrich's salary, Japan, \$60; Sp. for piano for Miss Aldrich's school, Japan, \$12; Sp. for Bishop Garrett's Girls' School, Dallas, Northern Texas, \$30.....	118 00
<i>Montrose</i> —Church of Divine Love, through Wo. Aux., for Miss Aldrich's salary, Japan.....	10 00
<i>Newcastle</i> —St. Mark's, through Wo. Aux., for Miss Aldrich's salary, Japan.....	26 55
<i>New Rochelle</i> —Trinity Church, through Wo. Aux., for Miss Aldrich's salary, Japan, \$73.55; Sp. for piano for Miss Aldrich's school, Japan, \$12.95.....	86 50

†In July SPIRIT OF MISSIONS \$20 from Chapel of St. Paul's School, Concord, N. H., for "Neighbors" scholarship, High School, Cavalla, Africa, was by error credited to St. Paul's S. S., Concord.

<i>New York</i> —Calvary, for Rev. W. B. Gordon's salary, \$10; Foreign Committee General Missionary Department, thro' Wo. Aux., for Rosa Sayres Memorial School, Shanghai, China, \$68.35.....	68 35	Miss Aldrich's salary, \$25; S. S., for "St. Peter's, Peekskill" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$25.....	50 00
Calvary Chapel, through Wo. Aux., Colored, \$28.45; Foreign, \$9.60; S. S. class, Sp. for Rev. Mr. Moort's work, Africa, \$1.....	39 05	<i>Pelham</i> —Christ Church, through Wo. Aux., for "Fanny Schuyler" scholarship, Trinity Divinity School, Tokio, Japan, \$32; "Pelham" scholarship, St. John's School, Cape Mount, Africa, \$25; Mrs. Robert Edgar, through Wo. Aux., for "Willie Edgar" scholarship, St. Paul's School, Tokio, Japan, \$40; Mr. M. J. Keogh, through Wo. Aux., for "Mary Keogh" scholarship, St. John's School, Cape Mount, Africa, \$25; Ladies' Missionary Association, through Wo. Aux., for Miss Aldrich's salary, Japan, \$50....	172 00
Ascension Parish, Chapel of the Comforter S. S.* (additional), General.....	1 00	<i>Pelhamville</i> —Church of the Redeemer, through Wo. Aux., for Miss Aldrich's salary, Japan.....	10 00
Grace, Junior Missionary Society, through Wo. Aux., Sp. for Dr. Holly's work in Haiti, \$15.37; Chantry Missionary Guild, through Wo. Aux., Sp. for St. Mary's Hall, Shanghai, China, "In memory of Miss Alice Brown," \$6.53.....	21 90	<i>Portchester</i> —St. Peter's, Ladies' Auxiliary Missionary Society, through Wo. Aux., for Miss Aldrich's salary, Japan, \$25; Sp. for teacher to the Nevajos Indians, New Mexico, \$25; Sp. for piano for Miss Aldrich's school, Japan, \$10.....	60 00
Grace Chapel S. S.* for Rev. J. M. McBride's salary, South Dakota.....	2 37	<i>Rosendale</i> —All Saints' S. S.,* General.....	2 72
Holy Apostles, through Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00	<i>Rye</i> —Christ Church, through Wo. Aux., Sp. for piano for Miss Aldrich's school, Japan (of which from King's Daughters, \$12.20; Woman's Missionary Association, \$73.65), \$85.85; "Hope" scholarship, High School, Cavalla, Africa, \$40; Sp. for Mrs. Brierley, \$35; through Wo. Aux., S. S.,* Domestic, \$21.85; Foreign, \$21.85; Mary Morris Ostrander,* General, \$10.....	214 55
Holy Communion, Sp. for Johnstown church, Pa.....	5 00	<i>Scarsdale</i> —St. James the Less, through Wo. Aux., Sp. for piano for Miss Aldrich's school, Japan, \$11.32; Miss Aldrich's salary, \$25.....	36 32
Holy Trinity Church, Young Ladies' Missionary Band, through Wo. Aux., for Rev. A. H. Locke's work, China, \$12.25; "Warren" scholarship, Trinity Divinity School, Tokio, Japan, \$35.....	47 25	<i>Sing Sing</i> —All Saints' S. S.,* General.....	7 03
(<i>Harlem</i>)—Holy Trinity Church, Young Ladies' Bible-class, through Wo. Aux., for "R. H. McKim" scholarship, St. John's School, Cape Mount, Africa.....	25 00	St. Paul's, through Wo. Aux., for Miss Aldrich's salary, Japan.....	30 00
Incarnation, for "Incarnation" scholarship, Divinity School, Tokio, Japan, \$70; S. S. for "Incarnation" scholarship, St. Margaret's School, Tokio, Japan, \$40; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$10.....	120 00	Trinity Church, through Wo. Aux., for Miss Aldrich's salary, Japan.....	25 00
Intercession S. S.,* Sp. for a scholarship in the School of Rev. Y. M. Neesan, Persia.....	25 00	<i>Stone Ridge</i> —St. Peter's S. S.,* General.....	1 19
Reconciliation, Domestic.....	15 00	<i>Tarrytown</i> —Christ Church, through Wo. Aux., for Miss Aldrich's salary, Japan.....	34 15
Sheltering Arms, Sp. for Bishop Garrett's school (of which girls of Little May Cottage, \$2; Miss Teemann's class, \$1.10), \$3.10; boys of Montgomery Cottage, for Colored work, \$5.....	8 10	"Anonymous" through Wo. Aux., for Miss Aldrich's salary, Japan.....	21 00
<i>Morrisania</i> —St. Ann's, Domestic.....	13 68	<i>Tuckahoe</i> —St. John's S. S.,* General.....	3 00
St. Augustine's Chapel, Sp. for All Saints' Church, La Jara, Col.....	12 77	<i>West New Brighton</i> , S. S.,* Ascension S. S., General, \$59.42; Sp. for furnishing two alcoves in Bishop Garrett's school building, Northern Texas, \$50.....	109 42
St. Clement's, Domestic, \$21.10; Miss M. E. Tousey, Domestic, \$66.....	87 10	<i>Westchester</i> —St. Peter's, through Wo. Aux., for Miss Aldrich's salary.....	52 00
St. George's, Colored.....	500 00	<i>Yonkers</i> —Christ Church, through Wo. Aux., for Miss Aldrich's salary, \$25; Sp. for piano for Miss Aldrich's school, Japan, \$5; S. S.,* General, \$40.....	70 00
St. John's School, for "Bishop Auer Memorial" scholarship, Hoffman Institute, Cavalla, Africa.....	75 00	St. John's, for "Christiana Mason Gibson Memorial" scholarship, St. John's School, Cheyenne River Agency, South Dakota.....	60 00
St. Luke's, Domestic, \$72.41; S. S.,* Domestic, \$14.05; Colored, \$14.04.....	100 50	St. Paul's, through Wo. Aux., for Miss Aldrich's salary, \$30; Sp. for piano for Miss Aldrich's school, Japan, \$1.....	31 00
St. Luke's Hospital, General.....	60 00	Mrs. J. H. Clark, Domestic.....	200 00
St. Paul's Chapel, "A Parishoner," for support of Rev. W. A. M. Breck, Suisun, Northern California.....	200 00		
St. Thomas', Colored, \$25; S. S.,* General, \$169.17.....	194 17		
Transfiguration (additional), Domestic, \$20; Indian, \$10; Foreign, \$10.....	40 00		
<i>Miscellaneous</i> —"F. H.," Domestic.....	200 00		
Mrs. Mary E. Edgar, for the "James A. Edgar" (In Memoriam) scholarship (Medical), St. John's College, Shanghai, China, \$100; "Edward Coe Edgar" (In Memoriam) scholarship, St. Paul's School, Yankton Agency, South Dakota, \$60.....	160 00		
"Good Friday," through Wo. Aux., Sp. for Domestic Contingent Fund.....	40 00		
Mrs. E. M. Peck and Miss C. T. Drake, through Wo. Aux., Sp. for Rev. Mr. Partridge, for church at Wuchang, China.....	10 00		
"Two Friends," through Wo. Aux., Sp. for Mrs. Brierley.....	15 00		
"Three Friends," through Wo. Aux., Sp. for Rev. J. L. Morton's work, Wyoming Territory.....	3 00		
"A Member" of Wo. Aux., Sp. for Domestic Contingent Fund, 50 cts.; Sp. for Foreign Missionaries' Insurance Fund, 50 cts.....	1 00		
<i>Nyack</i> —Grace, General.....	35 25		
<i>Peekskill</i> —St. Peter's, through Wo. Aux., for			

NORTH CAROLINA—\$60.14

<i>Asheville</i> —Trinity Church, "Mrs. J. G. M." Mite Chest, Domestic.....	2 50
<i>Monroe</i> —St. Paul's S. S.,* General.....	5 53
<i>Tarboro</i> —St. Luke's S. S.,* Colored.....	1 15
<i>Winston</i> —St. Paul's, Colored, \$5.28; S. S.,* \$45.68 (of which Church \$27.57), General.....	50 96

OHIO—\$520.56

<i>Ashtabula Harbor</i> —Grace Memorial S. S.,* Domestic, \$10.10; Foreign, \$10.10.....	20 20
<i>Cleveland</i> —All Saints' S. S.,* Domestic, \$7.50; Foreign, \$7.50.....	15 00
Grace S. S.,* General.....	24 00
St. John's, through Wo. Aux., Mrs. Franklin's salary, Petersburg, Va., \$10; Sp. for Foreign Missionaries' Insurance Fund, \$20.....	30 00
Trinity Church, Indian.....	25 00

<i>East Plymouth</i> —St. Matthew's S. S.,* Domestic, \$4.91; Foreign, \$4.91.....	9 82	Hope School, South Dakota, \$60; Sp. for Bishop Johnston, \$48.64.....	108 64
<i>Elyria</i> —St. Andrew's, Foreign.....	12 37		
<i>Huron</i> —Christ Church, through Wo. Aux., colored schools in Georgia, \$5; "Julia Bedell" scholarship, St. John's College, Shanghai, China, \$10.....	15 00		
<i>Norwalk</i> —St. Paul's, Platt Benedict Estate Fund, Foreign.....	57 78		
<i>Painesville</i> —St. James' S. S.,* General.....	20 00		
<i>Toledo</i> —Grace, Systematic Offering, General.....	2 25		
St. Mark's Mission S. S.,* Domestic.....	51 50		
St. Paul's Mission S. S.,* Domestic.....	22 05		
Trinity Church, through Wo. Aux., for "Bishop Bedell" scholarship, St. John's School, Cape Mount, Africa, \$10; colored schools in Georgia, \$5; Sp. for Turtle Mountain Indians, North Dakota, \$5; S. S.,* Domestic, \$195.59.....	215 59		
PENNSYLVANIA—\$1,596.09			
<i>Bridgeport</i> —Swedes' S. S.,* Colored, \$16.89; China, \$16.....	32 39		
<i>Bryn Mawr</i> —Church of the Redeemer, Indian Hope Association, Indian.....	25 00		
<i>Clifton Heights</i> —Rev. and Mrs. Daniel M. Bates, for "Josephine Russell Bates" scholarship, St. Mary's Hall, Shanghai, China.....	40 00		
<i>Jenkintown</i> —Church of our Saviour, Colored.....	41 00		
<i>Lenni</i> —"A Friend," through Wo. Aux., Sp. for personal benefit of Mrs. Hay, Jaffa.....	10 00		
<i>Media</i> —Christ Church, Indian Hope Association, Indian.....	15 00		
<i>Norristown</i> —St. John's, Indian Hope Association, Indian.....	16 00		
<i>Philadelphia (Lower Dublin)</i> —All Saints', Colored.....	42 36		
(<i>Germantown</i>)—Calvary, Sp. for Episcopal Endowment Fund, Oregon.....	200 00		
Calvary Monumental, Indian Hope Association, Indian.....	25 00		
Christ Church Hospital, "Anonymous," Foreign.....	1 00		
Covenant, Indian Hope Association, Indian.....	12 00		
Episcopal Hospital Mission, through Indian Hope Association, for "Alonzo Potter Memorial" scholarship, St. Paul's School, South Dakota, \$30; "Vaughn" scholarship, St. John's School, South Dakota, \$30; "M. A. DeW. Howe" scholarship, St. John's School, South Dakota, \$30; S. S., Colored, \$25.....	115 00		
(<i>Paoli</i>)—Church of the Good Samaritan S. S.,* (additional), Sp. for Bishop Morris, Oregon.....	21 05		
Grace S. S.,* Sp. for Bishop Brewer, toward building a church, \$153.89; Sp. for Rev. Oliver H. Murphy, toward building a church at Cresfield, Maryland, \$50.....	203 89		
Holy Trinity Church, Indian Hope Association, Indian.....	2 00		
(<i>N. Liberties</i>)—St. John's, Indian Hope Association, Indian.....	9 00		
St. Jude's, Indian.....	50 00		
(<i>Germantown</i>)—St. Luke's, Colored, \$21.46; S. S.,* General, \$75.....	96 46		
St. Mary's, Indian Hope Association, Indian.....	2 00		
(<i>Germantown</i>)—St. Peter's, through Wo. Aux., Sp. for freight on box to Africa, \$2; S. S.,* (additional), General, \$1.80.....	3 80		
(<i>Oxford</i>)—Trinity Church, General.....	388 34		
(<i>Crescentville</i>)—Trinity Chapel, of which S. S.,* \$33.53, General.....	50 19		
Through Miss M. Lewis, for "St. Luke's" scholarship, Duane Hall, Shanghai, China.....	40 00		
"H. B. P." General.....	7 00		
<i>Phenixville</i> —St. Peter's, Colored.....	7 18		
<i>Radnor</i> —Church of the Good Shepherd, Colored.....	19 34		
St. Martin's, Domestic, \$11.72; Foreign, 73 cts.....	12 45		
<i>West Chester</i> —Holy Trinity Church S. S.,* for "Wm. I. McCormick" scholarship,			
PITTSBURGH—\$590.00			
<i>Brownsville</i> —Christ Church S. S.,* General.....	9 00		
<i>Pittsburgh</i> —Calvary, Bible-class, for "Calvary" scholarship, St. Mary's School, Rosebud Agency, South Dakota, \$15; S. S., for "Calvary S. S." scholarship, Baird Hall, Shanghai, China, \$40; "Calvary S. S." scholarship, Hoffman Institute, Caxalla, Africa, \$75; "Calvary" scholarship, St. John's School, South Dakota, \$60.....	190 00		
St. Andrew's, through Wo. Aux., Sp. for Mrs. Brierley, \$15; S. S.,* Domestic and Foreign, \$221.....	236 00		
Mrs. O. Phillips, through Wo. Aux., for "Clifford Stevenson" scholarship, St. John's School, Cape Mount, Africa.....	25 00		
<i>West Brownsville</i> —St. John's Mission S. S.,* General.....	5 00		
Branch Wo. Aux., Sp. for Mrs. Brierley.....	125 00		
QUINCY—\$56.97			
<i>Carthage</i> —St. Cyprian's S. S.,* General.....	2 31		
<i>Lewiston</i> —St. James' S. S.,* General.....	7 39		
<i>Mendon</i> —Zion S. S.,* General.....	3 86		
<i>Peoria</i> —St. Paul's, through Wo. Aux., General.....	6 00		
<i>Rock Island</i> —Trinity Church, St. Paul's Missionary Guild, General, \$8.47; thro' Wo. Aux., General, \$23.94; Sp. for teacher in colored school, Baltimore, Md., \$5.....	37 41		
RHODE ISLAND—\$167.95			
<i>Providence</i> —Grace S. S., General.....	95 93		
Church of the Redeemer S. S.,* General.....	7 02		
Branch Wo. Aux., for stipend of Mrs. Brent, Virginia, \$50; Rev. A. H. Locke's travelling expenses, China, \$15.....	65 00		
SOUTH CAROLINA—\$50.09			
<i>Black Oak</i> —Trinity Church, Domestic, \$2; General, \$3.....	5 00		
<i>Chester</i> —St. Mark's, Domestic.....	3 20		
<i>Clarendon</i> —St. Mark's S. S.,* General.....	5 86		
<i>Summerville</i> —St. Barnabas' S. S.,* through Wo. Aux., Domestic, \$6.50; Foreign, \$7.42.....	13 92		
Branch Wo. Aux., General.....	20 60		
SOUTHERN OHIO—\$393.59			
<i>Cincinnati (Walnut Hills)</i> —Advent, Colored, \$165.86; S. S., Domestic, \$19.25; *General, \$20.....	205 11		
Christ Church, through Wo. Aux., Colored, \$20; Sp. for Bishop Walker's work, \$20; Sp. for St. Luke's Hospital, Denver, Col., \$5; Sp. for "Rev. I. N. Stanger" scholarship, Utah, \$20.....	65 00		
<i>Columbus</i> —Church of the Good Shepherd, Foreign.....	10 77		
<i>Dayton</i> —Christ Church, through Wo. Aux., Domestic, \$17; Foreign, \$17.....	34 00		
<i>Newark</i> —Trinity Church S. S.,* Domestic, \$9; Foreign, \$3; work in New Mexico and Arizona, \$22.58; "Edward Dille Wotring" scholarship, High School, Caxalla, Africa, \$40.....	74 58		
<i>Worthington</i> —St. John's, Foreign.....	4 13		
SPRINGFIELD—\$54.49			
<i>Albion</i> —St. John's S. S.,* General.....	8 25		
<i>Jacksonville</i> —Trinity Church S. S.,* General.....	43 24		
<i>Petersburg</i> —Trinity Church S. S.,* General.....	8 00		
TENNESSEE—\$85.59			
<i>Franklin</i> —St. Paul's S. S.,* General.....	29 00		
<i>Sevanee</i> —St. Paul's, through Wo. Aux.,			

Sp. for Domestic Contingent Fund, \$7.50; Sp. for Foreign Missionaries' Insurance Fund, \$7.50.....	15 00	Bath—St. Thomas', Domestic.....	15 37
<i>Spring Hill</i> —Grace S. S., * General.....	26 09	<i>Brookport</i> —St. Luke's, through Wo. Aux., for Miss Payne's salary, Va.....	3 00
Branch Wo. Aux., Sp. for Foreign Mission- aries' Insurance Fund.....	15 50	<i>Buffalo</i> —Church of the Good Shepherd, Domestic, \$9.53; S. S., * General, \$16.46.....	25 99
TEXAS—\$5.00		St. Luke's, Domestic.....	80 00
<i>Brenham</i> —St. Peter's S. S., * General.....	5 00	St. Matthew's S. S., Sp. for Colorado.....	31 58
VERMONT—\$46.67		St. Thomas' S. S., Sp. for Colorado.....	42 17
<i>Burlington</i> —St. Paul's, Domestic, \$12.50; Foreign, \$12.50.....	25 00	<i>Catharine</i> —St. John's S. S., Domestic.....	4 33
<i>Enosburgh</i> —Christ Church, Domestic, 62 cts.; Foreign, 62 cts.....	1 24	<i>Dunkirk</i> —St. John's, Domestic.....	5 00
<i>Enosburgh Falls</i> —St. Matthew's, Domestic, 77 cts.; Foreign, 76 cts.....	1 53	<i>Geneseo</i> —St. Michael's S. S., * General.....	27 29
<i>Manchester Centre</i> —Zion, Domestic, \$1.89; Foreign, \$1.89.....	3 78	<i>Geneva</i> —Trinity Church, Colored, \$102.49; Sp. for Rev. J. S. Russell, Lawrenceville, Va., \$25.....	127 49
<i>Rutland</i> —Trinity Church, Domestic, \$1.81; Foreign, \$1.31.....	2 62	<i>Lockport</i> —H. Ballou, Domestic.....	5 00
<i>St. Alban's</i> —St. Luke's, General.....	10 00	<i>Mayville</i> —St. Paul's S. S., * (additional), Gen- eral.....	1 00
<i>Swanton</i> —Holy Trinity Church, Colored....	2 50	<i>Rochester</i> —St. Luke's, "Missionary Help- ers" and "Gleaners," for "David Liv- ingston" scholarship, St. John's School, Cape Mount, Africa.....	40 00
VIRGINIA—\$276.26		St. Paul's, through Wo. Aux., for Miss Bull's salary, Japan, \$8.24, for Miss Payne's salary, Va., \$5.24; Sp. for Miss Skello's salary, N. C., \$8.52; S. S., Col- ored, \$28.97.....	53 97
<i>Alexandria Co.</i> —Fairfax Parish, Grace, Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	9 11	<i>Stafford</i> —St. Paul's, Domestic and Foreign.....	7 40
<i>Charles City Co.</i> —Westover Parish, Indian (Binns Hall)—Ruby and Jessie E. South- all, * General.....	10 50	<i>Watkins</i> —St. James' S. S., Domestic.....	13 59
<i>Chesterfield Co.</i> —Manchester Parish, Hope Chapel (Colored) S. S., * Domestic and Foreign.....	8 76	<i>Wellsville</i> —St. John's S. S., Sp. for Rev. Mr. Clark, Rosebud Agency, South Dakota..	9 30
<i>Clarke Co.</i> —Clarke Parish, Grace, "King's Daughters," for Alaska.....	13 76	<i>Westfield</i> —St. Peter's, Domestic.....	5 50
<i>Elizabeth City Co.</i> —Elizabeth City Parish, St. John's S. S., * Domestic, \$19.29; In- dian, \$15.53; Foreign, \$1.02.....	35 84	WEST VIRGINIA—\$10.79	
<i>Fairfax Co.</i> —Fairfax Parish, Falls Church, Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	4 00	<i>Shepherdstown</i> —Trinity Church, Domestic.....	10 79
<i>Henrico Co.</i> —Henrico Parish, St. John's, for "Lewis W. Burton" scholarship, St. John's School, Cape Mount, Africa....	40 00	OREGON—\$5.00	
<i>Loudoun Co.</i> —Shelburne Parish, St. Paul's, Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	2 33	<i>Pendleton</i> —Church of the Redeemer, Col- ored.....	5 00
<i>Montgomery Co.</i> —Patrick Parish, Christ Church S. S., * General.....	13 86	NORTH DAKOTA—\$20.00	
<i>Norfolk Co.</i> —Portsmouth Parish, Trinity Church S. S., * General.....	63 56	<i>Fargo</i> —Gethsemane (of which S. S., * \$9); Foreign, \$9; General, \$11.....	20 00
Branch Wo. Aux., for "Bishop Meade" scholarship, Bridgman Memorial School, Shanghai, China.....	40 00	SOUTH DAKOTA—\$187.63	
<i>King and Queen Co.</i> (Tappahannock)—Em- manuel Church S. S., Foreign.....	2 74	<i>Aberdeen</i> —H. Neely Gilmore, * General.....	53
<i>Rockbridge Co.</i> (Lexington)—C. S. Myers, Domestic, \$15; Foreign, \$10.....	25 00	<i>Canton</i> —Holy Innocents' S. S., * General.....	1 45
<i>Wythe Co.</i> —Wythe Parish, St. John's, For- eign.....	6 30	<i>Cheyenne River Agency</i> —St. John's, Mite Boxes, through Wo. Aux., General.....	2 79
WESTERN MICHIGAN—\$164.21		<i>Crow Creek Agency</i> —Christ Church, Mite Boxes, through Wo. Aux., Domestic, \$8.76; Indian, \$4.48.....	13 24
<i>Battle Creek</i> —St. Thomas' S. S., * General..	29 02	St. John the Baptist, Mite Boxes, through Wo. Aux., for salaries of native clergy in South Dakota, \$10; Sp. for Whitefield, South Dakota, \$10; Sp. for South Da- kota, at discretion of Bishop Hare, \$4.76	24 76
<i>Grand Haven</i> —St. John's, through Wo. Aux., for "Dr. Cuming" scholarship, St. John's School, Cheyenne River Agen- cy, South Dakota, \$10; Sp. for St. Mary's Orphanage, China, \$5.....	15 00	<i>Lower Brule Agency</i> —Ascension, Domestic, 50 cts.; Colored, 80 cts.; Foreign, 80 cts. Church of Our Saviour, Domestic, \$1.80; Indian, 90 cts.; Colored, \$2.20; Foreign, \$1.70; S. S., * Sp. for Bishop Boone, China, \$3; Sp. for Bishop Ferguson, Africa, \$3.....	12 66
<i>Grand Rapids</i> —St. Mark's, through Wo. Aux., for Mrs. Miles' salary, Va., \$40; S. S., * General, \$4.76.....	64 76	St. Alban's Chapel, Domestic, \$1.30; In- dian, \$1; Colored, \$1.30; Foreign, \$1.10.. St. Barnabas' Station, Domestic, 50 cts.; Colored, 70 cts.; Foreign, 70 cts.....	1 90
<i>Kalamazoo</i> —St. Luke's, Colored, \$5; S. S., through Wo. Aux., for "Dr. Cuming" scholarship, St. John's School, Chey- enne River Agency, South Dakota, \$16.	21 00	St. Luke's Station, Domestic, 80 cts.; In- dian, 80 cts.; Colored, 95 cts.; Foreign, \$1.15.....	3 70
<i>Ludington</i> —Grace, Foreign.....	3 50	<i>Pine Ridge Agency</i> —Holy Cross, Mite Boxes through Wo. Aux., of which Rev. and Mrs. C. S. Cook, \$1.91, General.....	2 87
<i>Marshall</i> —Trinity Church S. S., General.....	13 97	St. Andrew's Station, Mite Boxes, from Winona and Jessie Kiethe, through Wo. Aux., General.....	5 06
<i>Muskegon</i> —St. Paul's, Indian, \$3.46; Col- ored, \$3.....	6 46	St. Barnabas' Chapel, Mite Boxes, through Wo. Aux., General.....	3 44
<i>Niles</i> —Trinity Church, Domestic.....	10 50	<i>Porcupine Tail</i> —St. Julia's Chapel, Mite Boxes, through Wo. Aux., General.....	10
WESTERN NEW YORK—\$542.36		St. Paul's Station, Mite Boxes, through Wo. Aux., General.....	25
<i>Albion</i> —Christ Church, Domestic.....	11 25	St. Philip's Chapel, Mite Boxes, through Wo. Aux., General.....	99
<i>Batavia</i> —St. James' S. S., * Domestic and Foreign.....	33 13	<i>Rosebud Agency</i> —Church of Jesus, through Wo. Aux., for missions in South Dakota St. John's Chapel, Mite Boxes, through	5 00

Wo. Aux., General.....	1 07	MONTANA—\$97.35	
St. Mary's School, Ephphatha Chapel, "Cheerful Workers," Mite Boxes, thro' Wo. Aux., for missions in South Dakota, \$7.74; S. S.* Indian, \$1.26; General Mission toward cost of Centennial Cer- tificates, \$1.77.....	10 77	Butte—St. John's S. S.,* Domestic, \$40; Foreign, \$14.05.....	54 05
St. Matthew's Station, Mite Boxes, thro' Wo. Aux., General.....	2 00	Dillon—St. James', Wo. Aux. Mite Chests, for Alaska, \$11.65; Sp. for St. Mary's Orphanage, Shanghai, China, \$10.....	21 65
Sioux Falls—All Saints' School, for "Mary Amory Hare" scholarship, Hope School, South Dakota.....	60 00	Fort Benton—St. Paul's, Domestic, \$3.15; S. S.* Domestic, \$6.....	9 15
Calvary, Colored.....	3 35	Great Falls—Grace, Domestic.....	5 00
Standing Rock Agency—Mite Boxes, thro', Wo. Aux., Colored, \$5.79; Indian, \$5.....	10 79	Miles City—Emmanuel Mission, Domestic..	7 50
Yankton Agency—(Greenwood)—Holy Fel- lowship, Mite Boxes, through Wo. Aux., General.....	13 65	WYOMING AND IDAHO—\$13.45	
(White Swan)—Chapel of St. Philip the Deacon, Mite Boxes, through Wo. Aux., General.....	52	Wyoming.	
NORTHERN TEXAS—\$30.00		Cheyenne—Newton and Stewart Adams,* General.....	1 50
Sherman—Rev. W. H. Gill, Foreign.....	1 00	Idaho.	
Branch Wo. Aux., Sp. for Foreign Mis- sionaries' Insurance Fund.....	29 00	Murray—St. Thomas' S. S.,* General.....	11 95
WESTERN TEXAS—\$19.50		INDIAN TERRITORY—\$2.00	
Montell—"A Church Family," Sp. for Chi- nese famine fund.....	5 00	Harris—"A Communicant," Foreign.....	2 00
Seguin—St. Andrew's, Branch Wo. Aux., Sp. for Domestic Contingent Fund, \$7.25; Sp. for Foreign Missionaries' In- surance Fund, \$7.25.....	14 50	FOREIGN—\$1.00	
NORTHERN CALIFORNIA—\$2.75		France, Nice—Church of the Holy Spirit S. S.* (additional), General.....	1 00
Suisun—Grace, Domestic.....	2 75	MISCELLANEOUS—\$1,080.42	
NEW MEXICO AND ARIZONA—\$9.50		Interest, Domestic, \$147.50; Foreign, \$328.02; Sp. \$24.40.....	499 92
New Mexico.		Clergymen's Mutual Insurance League, amount due the family of the late Rev. Zu Soong Yen.....	500 00
Albuquerque—St. John's, through Wo. Aux., Sp. for Domestic Contingent Fund, 50 cts.; Sp. for Foreign Mission- aries' Insurance Fund, 50 cts.....	1 00	Eliza Cox, Domestic and Foreign.....	50 00
Las Cruces—Through Wo. Aux., for sala- ries of Foreign women helpers.....	75	"Anonymous," General.....	30 00
Las Vegas—St. Paul's, through Wo. Aux., Sp. for Domestic Contingent Fund, \$1.37; Sp. for Foreign Missionaries' In- surance Fund, \$1.38.....	2 75	"Anonymous," Foreign.....	50
Santa Fe—Holy Faith, through Wo. Aux., Sp. for Domestic Contingent Fund, \$2.50; Sp. for Foreign Missionaries' In- surance Fund, \$2.50.....	5 00	LEGACIES—\$3,483.88	
		W. N. Y., Geneva—Estate of Miss Mary W. Stacey, Domestic, \$1,000; Foreign, \$500..	1,500 00
		N. Y., Yonkers—Estate of Sarah Walcott, Domestic, \$950; Foreign, \$475.....	1,425 00
		Pa., Philadelphia—Estate of Margaret H. Alexander, for Indian Mission, to be used in the erection of a chapel to be called the "Alexander Memorial," \$279.44; Foreign, \$279.44.....	558 88
		Receipts for the month.....	22,709 63
		Amount previously acknowledged.....	349,656 00
		Total receipts since September 1st, 1888..	372,366 23
APPROPRIATED.			
DOMESTIC—(of which for Indian Missions, \$39,255.00; for Missions to Colored people, \$34,950.00) and one-half central expenses.....			\$209,005 00
FOREIGN—And one-half central expenses.....			\$150,836 19
Total.....			\$359,841 10
RECEIVED.			
(Exclusive of Legacies and Specials.)			
DOMESTIC—Since Sept. 1st, 1888 (of which designated for Indian Missions, \$22,355.33; Missions to Colored people, \$14,418.62), including one-half of general offerings.....			\$142,013 55
FOREIGN—Excess of resources over appropriations, September 1st, 1888.....			\$839 19
Received since September 1st, 1888, including one-half of general offerings..			118,293.49
Total.....			119,132 68
			\$261,146 23
Required from July 1st, 1889, to Sept. 1st, 1889, for Domestic Missions \$66,991 45			
for Foreign Missions \$ 31,703 42			
Total.....			\$98,694 87

DOMESTIC MISSIONARIES

(Continued from last number.)

MISSIONARIES, LAY-READERS AND TEACHERS AMONG THE COLORED PEOPLE.

List furnished by Secretary of the Commission.

ALABAMA.

Under Rt. Rev. R. H. WILMER, D.D.
 Rev. A. W. Pierce *Mobile*
 Sister Mary Johnson "

EAST CAROLINA.

Under Rt. Rev. ALFRED WATSON, D.D.
 Rev. T. Atkinson* *Fayetteville*
 Rev. P. W. Cassey (Three Stations) *New Berne*
 Rev. C. T. Coerr* *Wilmington*
 Rev. R. B. Drane *Edenton*
 Mr. F. W. Gible, Catechist *Beaufort*
 Mr. J. O. Richardson, Teacher *Wilmington*
 Mrs. M. H. Thompson, Teacher *New Berne*

FLORIDA.

Under Rt. Rev. E. G. WEED, D.D.
 Rev. J. B. Bicknell* *Jacksonville*
 Rev. E. H. Butler *Palatka*
 Rev. W. H. Carter* *Tallahassee*
 Rev. R. F. Holeman *Fulton*
 Rev. E. McGill *Key West*
 Rev. J. J. Scott* *Pensacola*
 Rev. C. M. Sturgess* *Fernandina*
 Rev. B. G. White *Jacksonville*

GEORGIA.

Under Rt. Rev. J. W. BECKWITH, D.D.
 Rev. J. J. Andrews *Savannah*
 Rev. A. G. P. Dodge, Jr* *St. Simon's Mills*
 Rev. G. M. Funsten (Retired June 1st)
 Rev. J. Gass *Augusta*
 Rev. W. H. Hunte *Atlanta*
 Rev. W. R. McConnell *Darien*
 Mr. F. M. Mann, Lay reader *Darien*
 Mr. J. H. Parker *Burroughs*
 Mrs. E. A. Jackson *Ogeechee River*

KANSAS.

Under Rt. Rev. T. H. VAIL, D.D.
 Rev. W. A. Green *Topeka*

KENTUCKY.

Under Rt. Rev. T. U. DUDLEY, D.D.
 Rev. G. B. Cooke *Louisville*
 Rev. C. Eastin *Henderson*

LOUISIANA.

Under Rt. Rev. J. N. GALLEHER, D.D.
 Rev. C. H. Thompson, D.D. *New Orleans*

MARYLAND.

Under Rt. Rev. W. PARET, D.D.
 Rev. W. R. Burwell *Washington*
 Rev. A. Crummell, D.D. *Washington*
 Rev. J. B. Massiah *Annapolis*
 Rev. J. G. Bryant *Aquasco*
 Miss B. Brooks *Baltimore*

MISSISSIPPI.

Under Rt. Rev. H. M. THOMPSON, D.D.,
 Rev. G. G. Middleton *Natchez*

MISSOURI.

Under Rt. Rev. D. S. TUTTLE, D.D.
 Rev. C. M. C. Mason *St. Louis*

NEBRASKA.

Under Rt. Rev. G. WORTHINGTON, D.D.
 Rev. J. Williams *Omaha*

NORTH CAROLINA.

Under Rt. Rev. T. B. LYMAN, D.D.
 Rev. P. P. Allston (Two Stations) *Charlotte*
 Rev. F. L. Bush *Pittsboro*
 Rev. J. A. Deal *Franklin*
 Rev. T. M. N. George *Durham*
 Rev. A. B. Hunter *Raleigh*
 Rev. H. S. McDuffey *Asheville*
 Rev. J. W. Perry (Two Stations) *Tarboro*
 Rev. R. B. Sutton, D.D. *Raleigh*

SOUTH CAROLINA.

Under Rt. Rev. W. B. W. HOWE, D.D.
 Rev. B. Allston *Pedee*
 Rev. B. B. Babbitt (Died Dec. 20th)
 Rev. T. B. Clarkson (Died March 3d)
 Rev. J. F. Finlay *Edgefield*
 Rev. E. N. Joyner *Columbia*
 Rev. John Kershaw *Clarendon*
 Rev. J. H. M. Pollard (Two Stations) *Charleston*
 Rev. J. S. Quarles (Two Stations) *Kaolin*
 Rev. J. V. Welch *Charleston*
 Rev. G. T. Wilmer, D.D. *Waccamaw River*
 Mrs. T. B. Clarkson *Eastover*

SPRINGFIELD.

Under Rt. Rev. G. F. SEYMOUR, D.D.
 Rev. T. Hines *Cairo*

TENNESSEE.

Under Rt. Rev. C. T. QUINTARD, D.D.
 Rev. O. P. Alston *Brighton*
 Rev. A. R. Anderson *Memphis*
 Rev. W. Cheshire *Bolivar*
 Rev. W. C. Gray, D.D.* *Nashville*
 Rev. W. H. Wilson *Memphis*
 Rev. C. T. Wright *Mason*

TEXAS.

Under Rt. Rev. A. GREGG, D.D.
 Rev. T. W. Cain *Galveston*

VIRGINIA.

Under Rt. Rev. F. M. WHITTLE, D.D.
 Rt. Rev. A. M. RANDOLPH, D.D.,
Assistant Bishop.
 Rev. G. F. Bragg, Jr. *Norfolk*
 Rev. W. P. Burke *Petersburg*
 Rev. W. Carroll *Liberty*
 Rev. J. J. Clopton *Manchester*
 Rev. R. A. Goodwin *Petersburg*
 Rev. G. E. Howel *Liberty*
 Rev. B. F. Lewis *Palmer's Springs*
 Rev. J. E. Shields *Petersburg*
 Rev. T. Spencer *Petersburg*
 Rev. J. S. Russell *Lawrenceville*
 Rev. W. E. Webb *Halifax C. H.*
 Miss M. C. Burgwin *Aspenwall*
 Mrs. B. S. Brent *Gordonsville*
 Miss B. Jackson *Blackstone*
 Mrs. M. M. Jennings *McFarland's*
 Mrs. M. E. Miles *Clover Depot*
 Mrs. M. Payne *Petersburg*
 Mrs. N. J. Wallace *Richmond*

WEST VIRGINIA.

Under Rt. Rev. G. W. PETERKIN, D.D.
 *Charlestown*

SCHOOLS AND TEACHERS AMONG THE COLORED PEOPLE.

(Receiving support from the Commission.)

Good Shepherd School, Mobile, Ala.
 Sister Mary Johnson.

Fulton, Fla.
One School.
Jacksonville, Fla.
Two Schools.

St. Athanasius School, Brunswick, Ga.
 Two teachers not supported by Commission.

St. Cyprian's School, Darien, Ga.
 Rev. W. R. McConnell.
 Mr. F. M. Mann.

St. Bartholomew's School, Ogeechee Mission, Georgia.
 Mrs. E. A. Jackson.
 Mr. J. H. Parker.

St. Simon's Island, Ga.

A Deacon and two Teachers not supported by Commission.

Mission School, Henderson, Ky.

Rev. C. Eastin.

School of Our Merciful Saviour, Lexington, Ky.
 Rev. G. B. Cooke.

St. Mary's School, Baltimore, Md.†
 Miss B. Brooks.

St. Joseph's School, Fayetteville (E. C.), N. C.
 Teachers not paid by Commission.

St. Cyprian's School, New Berne (E. C.), N. C.
 Rev. P. W. Casey.
 Mrs. M. H. Thompson.

St. Barnabas' School, Wilmington (E. C.), N. C.
 Rev. C. T. Coerr.
 Mr. J. O. Richardson.

Trinity School, Asheville, N. C.
 Rev. H. S. McDuffy.

St. Michael's School, Charlotte, N. C.
 Rev. P. P. Alston.

Parochial School, Durham, N. C.
 Rev. T. M. N. George.

Parochial School, Franklin, N. C.
 Rev. J. A. Deal.

St. James' School, Pittsboro, N. C.
 Rev. F. L. Bush.

St. Augustine's Normal School, Raleigh, N. C.
 Rev. R. B. Sutton, D.D., Principal.
 Rev. A. B. Hunter, Vice Principal.
 Mrs. F. H. Noble.
 Mrs. R. S. Parrott.

(Assistance given to Theological Students.)

St. Luke's School, Tarboro, N. C.
 Rev. J. W. Perry.

Parochial School, Columbia, S. C.
 Rev. E. N. Joyner. (From March 1st.)

Wateree Mission School, S. C.
 Mrs. Clarkson.

St. Stephen's School, Burlison, Tenn.
 Rev. O. P. Alston.

Emmanuel School, Memphis, Tenn.
 Rev. A. R. Anderson.

St. Augustine's School, Galveston, Tex.
 Rev. T. W. Cain.

Antrim Mission School, Halifax Co., Va.‡
 Rev. W. E. Webb.

Beechwood Mission School, Aspenwall, Charlotte Co. Virginia.

Miss M. C. Burgwin.

Mission School, Blackstone, Nottoway Co., Va.
 Miss B. Jackson.

Mission School, Clover, Halifax Co., Va.

Mrs. M. E. Miles.
 Mr. J. P. DeViney.

Mission School, Gordonsville, Orange Co., Va.

Mrs. B. S. Brent.
 Mr. E. S. Jefferson.

St. Paul's School and Normal School, Lawrenceville, Brunswick Co., Va.

Rev. J. S. Russell.

Mrs. J. S. Russell.

Miss E. B. Wallace.

Also two male and one female teachers in Normal School not reported as paid by the Commission.

Mission School, Manchester, Va.

Rev. J. J. Clopton.

Mission School, McFarland's Station, Lunenburg Co., Va.

Mrs. M. M. Jennings.

Miss M. L. Payne and another teacher.

Grace Parochial and Industrial School, Norfolk, Va.

Rev. G. F. Bragg, Jr.

Miss N. G. Bragg.

Miss S. A. Davis.

Bishop Payne Divinity and Normal School, Petersburg, Va.

Rev. R. A. Goodwin, Principal.

Rev. J. E. Shields.

Rev. T. Spencer.

Mrs. M. Payne, Matron.

Miss M. E. Griffiths.

St. Stephen's Parish and Primary School, Petersburg, Va.

Rev. W. P. Burke, Principal.

Miss V. L. Jones.

Mrs. A. L. Franklin.

Miss C. V. Warren.

Miss E. Woods.

St. Philip's School, Richmond, Va.

Mrs. N. J. Wallace.

Mr. C. De Justo.

St. Mark's School, St. Tammany, Mecklenberg Co., Va.

Rev. J. W. Carroll, Teacher.

Mission School, Charlestown, W. Va.

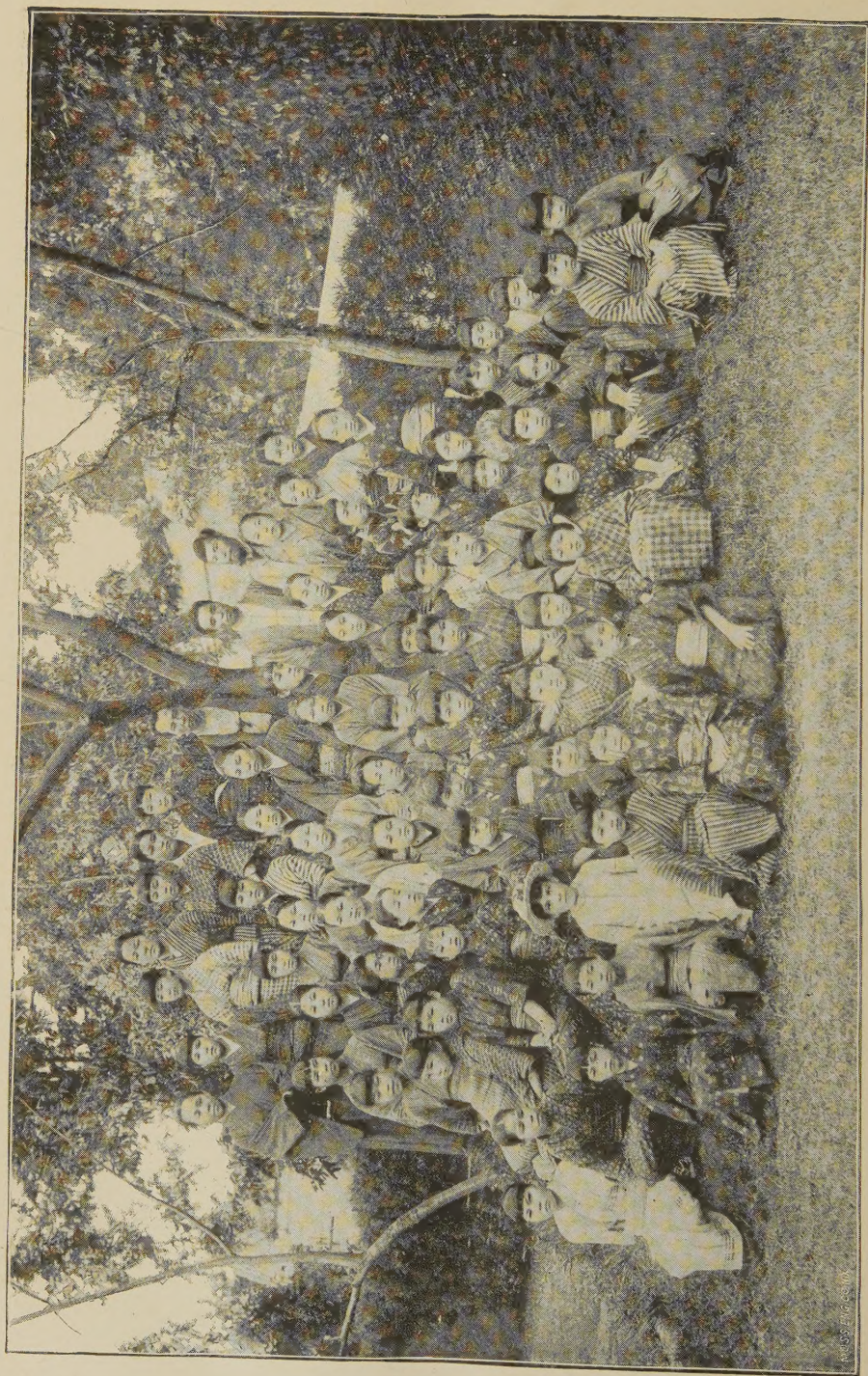
Rev.

* Have colored congregations under their charge.

† A large amount of colored work in Maryland is being carried on by several parishes.

‡ There is also much work done among colored people in Virginia by volunteer workers from the parishes and by other means.

(List corrected to July 5th, 1889.)



TEACHERS AND PUPILS OF ST. AGNES' SCHOOL, OSAKA, JAPAN.